

**KA JINGSDANG
KA JINGPEL BAD JINGTHOH
IA KA KTIEN KHASI
DA
KI DAK ROMAN**



**KI KOT KHASI
BA IA THOH DA KI
KHASI**

1896-1903.



**KA JINGSDANG
KI SKUL HA RI
KHASI**



**U BABU JEEBON ROY
1838-1903.**

REFERENCE

Not to be Lent out

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HA
RI KHASI

U BABU JEEBON ROY

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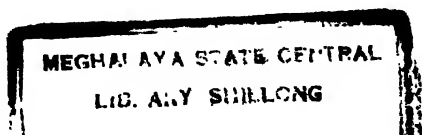
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KI KTIEN LAMPHRANG

Ka jingiaroh kynjoh bneng u Dr. H. Bareh ia ki Saheb Phadri Welsh Methodist; bad ka jingkynthoh salit, bad ka jingiehnoh-klet, jingiehnoh-bam-tip ne jingiehnoh-khnang jong u shaphang ki riewradbah jong ka ri bad ki kam jong ki, ha ka kot jong u "The History and Culture of the Khasi People", ka pynshlur ia nga ban khyllie pat ia ki kot rim, tang ban ioh lum bad ban shon ia kine ki jingthoh ha kane ka kot.

Nga kyrmen ba kane ka jinglum jong nga kan pynneh ia ka nam bad burom jong kito ki riewradbah jong ka ri kum ki jong u Babu Jeebon Roy, u Babu Hormu Roy Diengdoh, u Babu Hajom Kissor Sing, u Babu Radhon Sing Berry, u Babu Sib Charan Roy bad kiwei, kiba dei ki nong-seng, nongtei shisha ia la ka ri, kiba la phira sharai ia la ka jong ka ktien ba kan neh kan sah da ki tynrai ka ktien Khasi pakka; kiba la im por im sngi ban hikai bad ialam shaphrang ia la ka jaidbynriew ha ka shong skul shong skal bad ha ka pule dangle; bad kiba (pyrshah ki jinglehdonbor bad jingsngewhangamei jong ki Welsh Methodist, pyrshah ka jingkhiih jong ki hapoh ka niam ban pynisih bad pynklet ia ka shad ka kmen u Khasi, ia ka rong biria u Khasi bad ia ki hok, ki riti bad ki dustur jong u Khasi, bad ban pynduh pyndam ia ka Culture hyndai jong u Khasi) la phira bad sharai, la ri bad sumar, la kdup bad da ia la ki hok, ki riti, ki dustur bad ki tynrai ka jinglong Khasi, ba ngi neh bad ngi long haduh katne mynta.

Ka jingroi bad jingiaidshaphrang jong kano kano ka jaidbynriew ka shong eh ha ki briew jong ka hi, bad ym don ka jingiada ha ka pyrthei kaba donbor katno katno ruh kaba lah ban pynneh ia ka jingkyrpang ka jinglong jaidbynriew shisien ba ki briew jong ka ki la klet, ki la iehnoh, ki la ieh-lyngkar bad ki la kyntait ia la ki jong ki tynrai, ha ka niam, ha ki rukom bad ia ki riti bad dustur.



Ngi lah ban pynsah ia la ka jong ka jaidbynriew tang da kaba ngi nang ban burom ia la ki briew lajong kiba la trei na ka bynta ka jingbha jong ka ri, bad da kaba iai tip bad iaineh ka jingtip ia la ki riti bad la ki dustur kumba ki long naduh hyndai haduh mynta. Haba u G. Costa, S. C., u lum bad u shon ia kine ki jingthoh u Babu Sib Charan Roy—(1) Ka Dustur loh Pateng, (2) Ki Adong, Jingpynshitom bad, (3) Ka Bishar Khasi—ha ka kot jong u “Ki Riti jong ka Ri Laiphew Syiem”, kita ki jingtip shaphang ki riti hyndai ki sah bad ki neh haduh kine ki por. Lada kitei ki jingthoh jong u Babu Sib Charan Roy ki la shu sah tang hapoh ka kot khubor jong u “U Nongphira”,* lehse mangi mynta ngin nym ia tip shuh ia kitei ki jingtip ba kordor shaphang ka jingstad u Khasi hyndai. Kumjuh ruh bun ki jingthoh ba kordor, ba donkam bad ba myntoi kiba shu shong sa-phriang baroh shi katta hapoh ki kot khubor, ki magazine bad ki kot lyngkdop kin jin la shu jah noh bad ngin la shu klet noh lynda u Rangbah F. Shullai u la lum ia ki ha ki kot jong u, “Baioh Ngi Klet”.

Nga kyrmen ba kine ki jinglum jong nga ruh kin long bad kin sah kum ki dak jingkyrmaw ia kito ki riwradbah jong ka ri kiba dei ki nongseng bad nongtei shisha ia ka pule dangle bad ka jingnang jingstad ha kane ka ri hadien ba pynrung ia ki Roman Script ha ka jingthoh jingtar u Khasi; bad, nga kyrmen ruh, ba kin sah kum ki jingtip ba iarap bad ba myntoi ia kito kiba wad jingtip shaphang ka ktien Khasi bad ka jinroi ka jingnang jingstad hapdeng ki Khasi.

*“U Nongphira” dei ka kotkhubor ba pynmih u Babu Sib Charan Roy, ym dei ka jong u Babu Jeebon Roy kumba thoh u Dr. Bareh ha ka kot jong u “The History and Culture of the Khasi People”. Ka issue kaba nyngkong ka mih ha u bnai Naitung 1903, hadien ba la iap noh u Babu Jeebon Roy.

la kine ki jinglum nga la bynta ha ki saw bynta:

1. Ka jingspel bad jingthoh—kaba don ki article da u Babu R. S. Berry bad kiwei shaphang kumno ban biang ka jingspel-jingthoh Khasi da ki dak Roman.

2. Ki kitab ba la pynmih da ki Khasi haduh ka snem 1904.

3. Ka jingroi jong ki skul hapoh ri Khasi.

4. U Babu Jeebon Roy, kumba ki ioh-i bad ki ithuh ki briew ia u ha ka por ba u dang im.

Bun na kine ki jingthoh kiba don hangne la sot na ka kotkhubor “U Khasi Mynta”* ba la pynmih da u Babu Hormu Roy Diengdoh. Ka period ba la shim ka dei tang haduh ka snem 1904. Ka daw ka long ba haduh katei ka snem ne shuwa khyndiat don tang katei ka kotkhubor Khasi na ka bynta ki Khasi. Ka long ka umpohliw umksiar umrupa kaba la pynim bad pynkyndit biang ia u paid Khasi ban kynmaw biang ia ka jinglong jaid. Ha katei ka kotkhubor ha katei ka por baroh ki riewpyrkhat bad riewieitri, bad Khasi nylla bad Khasi kylla, ki la ialang lang ban pynkyndit bynrIEW biang ia u Khasi lyngba ki jingthoh jong ki, bad ban seng ia ka jingthoh jingtar jong u Khasi ha ki nongrim ba la seng u Longshuwa Manshuwa. Ki long ruh ki jingthoh kiba ngi lah ban shaniah ba ki long shisha kumta namar ba ki nongthoh ki thoh ia kiei kiei kiba dang jia hapoh ki rta jingim jong ki.

Dated, Umsohsun, Shillong,

the 18th April 1969.

KYNPHAM SINGH.

*Ka ba nyngkong eh ka issue jong “U Khasi Mynta” ka mih ha u bnai Lber, 1896. Ym dei ha ka snem 1895 kumba thoh u Dr. Bareh ha ka kot jong u “The History and Culture of the Khasi People”.

I

KA JINGSDANG
KA JINGSPEL BAD JINGTHOH
IA KA KTIEN KHASI
DA
KI DAK ROMAN

KA JINGSPEL IA KA KTIEN KHASI.

“U Khasi Mynta”, Lyber 7, 1896.

Ha ka jingspel bad jingthoh ha ki kot Khasi baroh mynta ka ktien jong ngi ka la bakla than. Bad ngi ruh ngi shu ia bud tynneng ia ki jingspel bad jingkynnóh bakla ki Saheb Phajri jong ngi kiba long tang ki nongwei ia ka ktien jong ngi. Ka long ka basngewsih ba ha iing ha sem ha shnong ha tháw ngi kynnóh da kumwei, kat ha skul bad ha iing mane ngi spel bad kynnóh ia ki ktien da kumwei pat. Kata tang namar ba ha ki kot baroh ba thoh da ki phajri la spel bakla, ba kim tip janái ia ki jingkynnóh.

Kumne ngan pyn-i rukom:— la ka ktien sngewbha ki spel sngowbha.	ia ka ktien jylliew ki spel jilliew.
---	---

imat	..	ihmat	shyntur	..	shintur.
ioh-i	..	iohih	synduk	..	sinduk.
kwah	..	kuah	shynrang	..	shinrang.
rwái	..	ruai ne riwai	hynrei	..	hinrei.
shrieh	..	shri ne shrih	jylla	..	jillah.
bitar	..	bittar	jngi	..	jingi.
pdeng	..	pyddeng	jnang	..	jinang.
ryta	..	yrta	gada ne kada	..	gadda.
Karta	..	yrta	masidáb	..	massidab.

junom	.. iwnom	jrong	.. 'jerong.
ba'm-ngeit	.. bym-ngeit	jliah	.. jiliah.
ba'mman	.. bymman	khajna	.. khajina.
bneng	.. byneng	jyngkhang..	jingkhang
		(door)	(shutting).
kpa	.. kypa	shyiap	.. shiap.
thma	.. thyma	shying	.. shing.
tmoh	.. tymoh	bynnùd	.. bynud.
pyngkiang	.. pyngkhiang	jurip	.. jiwrip.
kyrpang	.. kyrphang	mlien	.. mylin.
syrriem	.. s'rim	syim	.. sim.

Bad ki dang don bùn spah ki ktin ba spel bakla kumne.

Hynrei mangi ki Khasi ngim dei ban shu ia bùd ruma shuh ha kane ka rukom. Kane ka long kum ka jingleh-ibein ia la ka ktien ka ba long kum la ka kmie. Bad ka long ruh ka ba sngew thamula shibùn haba iohsngew ba don na ki Khasi kiba leh myn ia kynnóh thlùn ha kane ka rukom; bad don ruh kiba la shu kum kynnóh bakla tang namar ba ki la shu ia bùd na ki jingspel bakla. Hynrei u paidbah shityllup te la u leh myn ia khun iap ban spel kum ki phadri ruh kat ka kynnóh te horkit um ju kynnóh. U la ka jong hi ka kynnóh kyndong u bat.

Mynta kawei de ka jingduna ka bakhraw ka dang don ha ki alphabet (ki A. B. K.)—ka a ka long bam pat don

u dak uba ka jingkyinnóh un long “enj”. Naduh ba nga dang khynnah nga kynmaw ba ki rangbah ki ju ong ba khlem u dak “enj” ym pat lah ban spel ia ka ktien Khasi katba kum ka jingkyinnóh jongka; hynrei hadùh mynta ym pat don ha ki kot ki saheb phadri (namar la jan baroh ki kot la tháw da ki phadri) lait na iwei bad ar i kitáb ba tháw da ki Khasi. Khlem u dak “enj” ym lah ban spel ne kyinnóh ia bün ki ktien. Ban thaw kum uta u dak ba lah ban kyinnóh “enj” ngi tharai ka kham bha ban buh da u dak (sign) kumno kumno ha jrong u *n* khnang ban tip ka jingíapher ha pdeng u *n* (en) bad uta u dak uba ka jingkyinnóh ka long u “enj”. Lada ngim leh kumta lano lano ngin nym lah spel beit kum ia kine ki ktien:—Kni, niew, niangbliar, niur-niur, niuhmoh, niutmaw, niar, niah, khniang, khniot, sniuh, niup-niup, sohniamtra, synniang, etc. Lada phi shu kyinnóh ia kitei ki ktien katba kum ka jingspel jongki, kin nym long ktien ei-ei ruh ém. Namarkata u dak u ban don ka jingkyinnoh “enj” kum u ‘ñ’ Spanish dei ban pynmih ha ki alphabet (A. B. K.).

Ka dei de ban don u dak i (yi) namar ba khlem une ka long kaba da ym lah eh ban spel kum ia kine ki ktien,—kíùh, pjár, aïu ïing, ïuh, kha-ï kíad, etc.

Bad ban shu kyrteng kajuha ia kine ki dak “w” bad ‘u’, ‘o’ bad ‘y’ ruh ka long ka babieit. Haba hikai ia ki nongsdang pule ka long ka baeh ban pyniapher ia ki kyrteng jongki. Namar kane phin shem baroh ki nonghikai pule ia ka ktien Khasi, don kiba ha ban da dkháw lon, ia u kpa ki kyinnoh kopa, ia ka mynsiem ki kyinnoh monsiem, ia ka bynta ki kyinnoh bonta, ia ka bneng ki kyinnoh boneng etc. Kane ka long kaba shu pynmaïa bein ia kiba dang sdang pule ki bapli tang ba kin shu slem ei khamakha ia ka ban nang pule bad thoh beit ia ka ktien Khasi. Ka long ruh putet, kaba nang pynmih ia ka jingkyinnoh bakla ia ki ktien bad ka nang btin bakla ruh ia ki saheb ki bapli tang ba kin nym

nang kynnoh bha (kumba ngi ong ki kynnoh ne kren phajri)
ia ka ktien Khasi.

Namar kane ka la donkam eh ba ngin kynnoh ia u dak
'w' (wu); bad ia u dak 'y' (wai); ia u dak 'ñ' (enj) bad ia u
dak i (yi).

KI DAK (ALPHABET) KHASI.

“U Khasi Mynta,” Jymmang 1, 1896.

Ban sper bad ban thoh beit ia ki ktien Khasi dei ban don arphewlai tylli ki dak. Kat bam pat don katne tylli ki dak ka jing sper bad ka jingthoh ia ki ktien la shu da kaba thulmur suda, bad ia ka jingkynnoh ruh la shu iakhun bor katba lah. Hynrei ha ka jingkynnoh ia ki ktien Khasi baroh, da leilei, ym ju pynjah ia uno uno u dak ruh wei kumba la sper, namar ba baroh ki dak ki ia btin ka jingsawa pynsyntuid pasiang markylliang ha ka jingkynnoh. Nadùh mynta kumba ngi la sngewthùh biang ka jingdonkam ia kine ki dak, te ka jingsper, ka jingthoh bad ka jingkynnoh ruh kin sa beit baroh. Lada mangi ki trai ka ri ngi iathir bha ia ki jingsper kumba iaháp ka jingkynnoh, te kin sa kham beit shibùn ban ia ki jong ki kitab Khasi baroh ba la pynmih mynshwa. La ngi la sngewthùh shishsa ba kine ki artylli ki dak (*khmih harum*) bapyndap thymmái kiba don kam eh, hynrei ia katto katne por u thyllieid bad ka kti jong ngi kin shu dang kum syntuid bashla sha ki jingsper rim, namar ba la pynmlien eh ia ngi la bòn snem ha ki. Mangi ki trai ka ktien ngim bit ban pynshongkyrni ia la ka jingtip ha ka jingbakla hadùh mynta, ban bùd tynneng pynbha ia kiwei; bad ia ki ktien rim baroh ruh ngi dei ban pynmih ha ki jingkren bad ha ki jingthoh jong ngi, ba kin nym lngáw bad kin num siam jundùh. Kam itynnad ruh dé ban bùd tynneng jyndei ia ka surkren ne surkynnoh, ne rukom thoh (style of sentence) jong ki nongwei haba ha la kajong ka ktien.

Ki dak Khasi

a b k d e g ng h i i j l m a ñ o p r s t u w y.

1. Ia u *i*. To kynnoh *ii* (double *i*) bad to sper kum ia kine ki ktien bala pyn-i nomuna hangne:—

iá iái, iám, ián, iár, iep ier, it iùh, iup, iw, áiu, kīár, kīuh, kīup, pīár, ter ter.

2. Ia u *U* ne *u*. To kynnoh kham lyngkot na u *W*, bad to thoh ia u ha shwa ka kyrteng brierw, ne kyrteng mrad, ne kyrteng kiei-kiei de; lane haba u leit háp ban thoh marwei ha shwa, ne hadien, ne hapdeng ki ktien, bad lane haba sper pyndait lang ia u bad kiwei ki dak, kumba dei ha ka jingkynnoh, to thoh ia u, kumne:—*U Byrthen Rai, u myrsiang, u shiùh baroh ki jong u, la u bha ne u sniew; ùd, put, tdu*, ter ter.

3. Ia u *W* ne *w*. To kynnoh jlán *wu*, lane, kumba arsynrap u (double *u*), bad dei ban sper da u shibùn ki ktien; a u ialam ha shwa, ne u bud hadien, ne u shong hapdeng ki ktien ruh, kumba dei ka jingkynnoh phin sper da u, kumne:—

wad, khaw, ngiew, khawoit, ingwiang, jawliaw, nawrang, rwiang, sawang, thwat, urwir, ter ter. Haba u long u *Sawalem* u kham jyndang ka jingkynnoh, hynrei haba u long u *Sawahi* u kham jynsur ka jingkynnoh.

4. Ia u *Y* ne *y*. To kynnoh da ka khmut haba kbum ia ka shyntur. Kumba thie kbum shyntur' hajan, y. Dei ban sper da u kum ia kine ki ktien ba ai nomuna hangne:—*kya, kyang, kyian, kyan, kyeng, kyer, kying, kyoh, lyain, lyar, lyen, lyer, lyon, lyur, pyang, pyiah, pyoh, pyut, ryang, ryah, sya, syang, syam, syat, syáv, syep, sylan, syiar, syu, tyeng, tyen, tyup, tyut*, ter ter.

Kum ia kine ki ktien kam bit, daleilei, ruh ban shu snap-tuh da u apostrophí. (') ha ka badei ban thoh beit da u, y, hi, ba ioh kan sniew noh ka jingkynnoh. Ia ka jing-sper jong ki ktien badei da u y, kum kine:—byllai, bynnud,

byrngut kyllain, kynjah, kyr-ang, dyngngar, gynda, hynnin, jylliew, jympa, jyntia, jyrhch, lyng-a, lymphiar, lynñiar, mynsaw, nyngkong, pyngkat, pyllia, pyndam, pyrthuh, ryngkhi, rymben, ryntih, shyngkub, shymbain, shynrong, syngkái, syllái, sympain, syndong, tyng-am, tyllep, tympán, tyndái, tyr-ut, ter-ter. Kum ia kine ki ktien ym bit, daleilei, ban sper pli da u e ne i ne o ne u ruh ha ka jaka u y.

5. Ia ki dak *a e i i o u y*, habadei w haba bud nadien kiwei pat ki dak. To khot kyrteng ki *sawahi* namar ba ki don ka bor ban sawahi tang para ki. Kum ha kine ki ktien:—*Aiu, eiei, iáw, iáw, eh, uei, yy* (kynnoh kumba pynroh kbum shyntur), *aw*. Napdeng kine ki dak hynriew tylli, *a e i i o u y*, kiba sawa laitluid, kiba lah ruh ban sawahi wat tang marwei ruh, bad ki ba long ktien hi de kum ha kine ki jingkren:—*a lok ba*—, *e phi teh*—, *i khyannah jong*—, *i kiba na*—, (kum ha ka jingkren Khatsawphra), *o uto shisha uba*—, *u jong kiba na*—, *y phin lei*—? terter.

6. Ia ki dak *b k d g ng h j l m n ñ p r s t w*, haba ui alam ha shwa ka ktien ne ka jingkyynnoh, to khot kyrteng ki *Sawalem*, namar ba kim don ka bor ban sawa long ktien tang para ki hi, lynda iasynrap lem bad u, ne, bad ki *Sawahi*. Haba ki leit dei háp sper synrap ha ka ktien, kum kine ki *Sawalem* ba ai nomuna hangne katto katne, *bk, bl, bn. bs. bt. kb. kd. kj. kl. km. kn. kp. kt. dk. dng. dm. dp. jk. jng. jl. jm. jn. jr. jw. lb. lk. ld. lng. lm. ln. lp. ls. lt. md. mh. ml. mn. mr. mt. pd. ph. pj. pl. pn. pr. rb. rk. rd. rng. rh. rj. rm. rn. rp. rs. rt. rw. sb. sk. sd. sng. sh. sl. sm. sn. sp. st. tb. td. tng. th. tl. tm. tn. tr. tw.* ym i donkam ban sper bsiap da u e ne i ne o ne u ne y hapdeng jong ki namar ba ka sniew noh ka jingkyynnoh jongka ktien, bad ba ki dak Khasi baroh kim ju duh la ka jingiabtín khroh para markhap kadiang kamon uwei bad uwei pat ban ia pynsyntuid pasiang ia ka jingkyynnoh jong

ka ktien, bad ym bit ruh de ban shu sherkhang lane tang da u apostrophie (') hapteng jong ki ba iwit pisa lyng-a pynkynrumrah khlem kam pynban ia ka jingwandur jong ka jingthoh khuid synlar. Ha khmih kumne kein:—*bkang, bliaw, bneng, bsa, bta, kboh, kdang, kjat, klér, kmie, knér, kpa, ktah, dkhar, dngong, dman, dpei, jkew, jngái, jlam, jmang, jnang, trong, lboit, lkhuit, lbang, lngáw, lmum, lnain, lpen, lsain, ltoin, mdiang, mhuid, mler, mnong, mrlang, mtai, pdah, phngain, pjiar, plar, pnan, prong, rbain, rkah, rdong, rngái, rhah, rjang, rmeh, rnan, rpat, rsham, rtung, rwa, sbai, skut, sdam, sngai, shyrpei, sloit, smu snái, sping, stait, tba, tduh, tyng-am, ther, tlór, tmang, trong, twad, terter.*

SHILLONG

The 24th April 1896 }

R. S. BERRY.

KA JINGTHOH BAD JINGSPER DA U BERRY.

“U Khasi Mynta”, Naitung 1, 1896.

Nga sngewsih shibùn ba nga la kum iehnohteng ïa uwei u dak, mynha kaba nga pynpaw lang ïa kiwei de ki dak Khasi, ha ka kotkhubor, bala jer kyrteng “U Khasi Mynta”, Lombor 2. jong U Jymmang 1896. Une u dak u dei u ban bùd hadien u dak ï ha kato ka jingbatai, bad dei ruh ban thoh ïa u kumne:—*ñi, ña, ñak, ñad, ñang, ñah, ñai, ñam, ñám, ñium, ñain, ñar, ñár, ñaw, ñer, ñew, ñian, ñiat, ñib, ñom*, terter.

Kumba ngi la ïoh ïa une u dak thymmai mynta, ka jingsper ïa ki ktien badei da u ruh ki la beít bha; ha khmih ne kumne ba la sper hangne katto katne ki ktien, kam itynnat shibùn mo seh?

Nga kyrmen ba ki para Khasi ki la nang kham ïathir bha ha lade-lade mynta, ban sper ïa ki ktien badei da une u dak, bad da kiwei de ki dak badei ïa kiwei pat ki ktien, ba ngin num shu dem ïai syntuid lyngngoh-bieit shuh ha ka jingsper rim naduh mynta.

Nga sngewsih pisa jingmut shibùn ba nga shu dang ïoh-i jinhaduh mynta ka sngi ruh pynban, ba dang don na ki para trai ka ktien, kiba shu dang pyniaid balong-samtawi ïa la ka jingthoh Khasi, da ka rukom jingthoh (style of sentence) jong ki nongwei.—Bad nga dang shem ruh de sha-diang sha-mon ba don na ki para trai ka ri, kiba dang kyrni ha ka jingsper buaid barim ïa ki ktien, da ki dak bam iadei, kiba wat haduh ka jingmut ruh ki iaphér pajih kumba marshilianglùm shiliangwah, na ka jingmut jongka

senten (sentence) ba ki thoh. Kum kine ba la pyninomuna hangne khyndiat:—

- a. Ki thoh Nga iohih ia u briew.
- b. Ka mut Nga ioh ia u briew ba la ; het.
- k. Ki mut Nga ioh-i ia u briew.
- a. Ki thoh Ah Trai iarap ia nga.
- b. Ka mut Ottah Trai, iarap ia na.
- k. Ki mut A Trai iarap ia nga.
- a. Ki thoh Oh lok jong nga.
- b. Ka mut Pomtah, ne, pynshong kuna, lok jong-
nga.
- k. Ki mut O lok jongnga.
- a. Ki thoh Kaba ihsih eh ha nga.
- b. Ka mut Kaba ih than eh ha nga.
- k. Ki mut Kaba i-sih eh ha nga.

Dang don bun kum kine ki senten ba bakla, tang ba mynta shiphuit nga shu kynthoh tang katne tylli. A lok para trai ka ktien bad para trai ka Ri, to da kham ia khan seh haba sper, ne, haba thoh ia la kajong ka ktien ruh, ban num ioh rāin jyndeih eh la ka ri.

Ia kano kano ka ktin ruh kaba tang shikynnoh haba ka leit dei hap sper synrap artylli ne laitylli ki sawalem, kam

bit ban dā bsiap shùh sada uno uno u sawahi ruh, hapteng jongki, ba ka jynthut noh ka jingkynnoh tyrsiang jong ka ktien babcit shikynnoh, kumba dei hala ka rukom jingkren jong ka ri; namar ba hangno hangno ruh ha kaba ki ia don syndah u sawalem bad u sawahi, ka ju long kawei ka kynnoh. To wat sper bsiap-bakla shuh kum ia kine ki ktien ba nga ai nomuna khyndiat hangne:—

Ia ka ktien		Wat sper	Ba kum kynnoh
bnai	..	bynai	.. by-nai
kba	..	kyba	.. ky-ba
dkhar	..	dykhar	.. dy-khar
jrong	..	jyrong ne jerong	.. jy-rong ne je-rong
lter	..	lyter	.. ly-ter
pdang	..	pydang	.. py-dang
rta	..	ryta	.. ry-ta
sdang	..	sydang	.. sy-dang
tdem	..	tydem	ty-dem
&c		&c	&c

Ba lada sper bakla ia kiba kum kine ki ktien bala pyn-i haneng, te ka jingkynnoh tbit thyllied kan shongteng tyng-ngeh-ngck noh, la kumno - kumno ruh, kam lah shuh ban syntuid - tyrsiang kumba julong ka jingkren jong ka ri.

Ym sngew leit dur shùh du khat-ei, ko para Khasi,
ban shu dang ia kynnoh kren sbùh ne kynnoh kren kjéh
khùnlung haba la ia san la ia rangbah.

HA PHAWAR BOTHER KHASI KAI HANGNE

1

Ka shnong riwár ka tháin ri-rmen bashit:—
Ka ong ka Sorkar hikai ban kren tbit.

2

U dkhiew u kynthah tang hashen la pdung.—
U briew b'la rangbah u dang kren khùnlung.

3

U thlen myntlang u shong kynjah ho pléng.—
Kren um pat nang u tdong labah longbneng.

4

Sohriew shi lyngkha kum ka spah ka phew.—
Ia riew dang khie mynta ym lah ia thew.

5

La plùh ka Longka, la hun ka Shita.—
La dùh jingshisha la bùn jingthala.

6

Lyngdkhur u Nowa la tlot ruh kam khein—
Longkur longkha la jot dùh kumne kein.

U kshih u ksáw ioh dohkha man ka sngi.—
To ho lih khynráw jngoh bha la ka ri.

Ia syrdeng ka wát la tháin d'u skong.—
Ha jingsneng ka Soikar ka áin ka shong.

Shi 'nam khaseng hashen la pat kynsha.—
Tam ka sneng tymmen ia ka stad mynta.

Ka khan ka skei kumno ha ka ktem ban pár.—
Ka jingksan rympei ka ju rem dorbar.

Ia kine ki ktien ba la pyn-i terter harum:—

To thoh ba'm wat thoh b'ym, toi ka mut ka juh ba ym.

„ „ <i>ba'n</i>	„ „ <i>b'yn</i>	„ „ <i>ba yn</i>
„ „ <i>ka'm</i>	„ „ <i>k'ym</i>	„ „ <i>ka ym</i>
„ „ <i>ka'n</i>	„ „ <i>k'yn</i>	„ „ <i>ka yn</i>
„ „ <i>ki'm</i>	„ „ <i>k'ym</i>	„ „ <i>ki ym</i>
„ „ <i>ki'n</i>	„ „ <i>k'yn</i>	„ „ <i>ki yn</i>
„ „ <i>i'm</i>	„ „ —	„ „ <i>i ym</i>
„ „ <i>i'n</i>	„ „ —	„ „ <i>i yn</i>
„ „ <i>la'm</i>	„ „ <i>l'ym</i>	„ „ <i>la ym</i>
„ „ <i>la'n</i>	„ „ <i>l'yn</i>	„ „ <i>la yn</i>

To thoh me'm wat thoh m'ym, toi ka mut ka juh me ym.

„ „	<i>me'm</i>	„ „	<i>m'ym</i>	„ „	<i>me ym</i>
„ „	<i>me'n</i>	„ „	<i>m'yn</i>	„ „	<i>me yn</i>
„ „	<i>pha'm</i>	„ „	<i>ph'ym</i>	„ „	<i>pha ym</i>
„ „	<i>pha'n</i>	„ „	<i>ph'yn</i>	„ „	<i>pha yn</i>
„ „	<i>phi'm</i>	„ „	<i>ph'ym</i>	„ „	<i>phii ym</i>
„ „	<i>phi'n</i>	„ „	<i>ph'yn</i>	„ „	<i>phi yn</i>
„ „	<i>u'm</i>	„ „	—	„ „	<i>u ym</i>
„ „	<i>u'n</i>	„ „	—	„ „	<i>u yn</i>

Kine ki ktien kiba ju kham larkam shibùn éh ha ki jingthoh jongngi. Ynda haba ki la krih jyndeí ha ka jingthoh, don bün ki bām da iai kynmāw eh ban da sherkhang sa da u apostrophí. Kum ia kata ka shu long ha ka jingbishar stad, jong ki nongthoh hii ia la ki senten, ba lada ki i ne kim i, ba ka jingthoh jong ki kan pynsngewthùh bakla ia ki nongpule. Kam i leit kam ia nga ba ngan da batai bniah shuh mynta hangne.

R. S. BERRY,

18-6-96.

KA JINGTHOH SHITENGDAK

(Abbreviation)

“U Khasi Mynta”, Nailur, 1896.

Ia kine khyndiat ki ktien Khasi ba la thoh harum, ngi dei ban ioh ka rukom thoh shitengdak (abbreviation), tang ban kham pynduna ia ka jingtrei, bad tang ban kham pynduh ia ka jingjyntia jong ki, ha ka jingthoh. Kumne:—

Thoh	Ia ka ktien	Kum ha Latin, English, Hindi, & kr
An.	.. ana ..	an. .. anna.
&.	.. bad ..	& .. and.
&kr.	.. bad kiwei ter ter	.. and others.
kk.	.. kata kumne	i.e. .. idest, or, that is.
kts.	.. katsha	kc. .. katcha.
kyr.	.. kyrteng	viz. .. videlicet, or, namely.
dam.	.. damli ..	p. .. pie.
lom.	.. lombor	no. .. numero, or, number.
mih.	.. mihngi..	e. .. east.
mn.	.. mon ..	md. .. maund.
ms.	.. mynstep	am .. antemeridiem, or, before oon.
nyng.	.. nyngkong	st. .. first.
pai.	.. paisa ..	pc. .. pice.
pw.	.. pawa ..	qr. .. quarter.
p.m.	.. prem-miet	pm. .. post meridiem, or, after-noon.
sep.	.. sepsngi	w. .. west.
sh.	.. shutak	ch. .. chuttack.
sn.	.. sien ..	.... times.
sr.	.. ser ..	sr. .. seer.
sht.	.. shatei ..	n. .. north.
sth	.. shathie	s. .. south.

Thoh	Ia ka ktien	Kum ha Latin, English Hindi, & kr
tk.	.. tarik	st, nd. rd. th. dates.
tr.	.. terter ..	etc. or, &c. .. etcetra, or, and so forth.
t.	.. tyngka	re. .. rupee.

1

Ka jingstad shisha ka ju wan nabár,
 Da ba loh-i, lohngew nawei na-ár;
 Ka sap ka jingtip te ka mih napoh,
 Kaba na ka mynsiem ym na ka doh.

2

Hynrei kata ka jingstad ba ngi loh,
 Ka'm don hok, ia ngi, ba kan kam mraw noh:
 Kaba nabár ka'm lah long trai janai,
 Kaba napoh kein kaba don tynrai.

3

Ka ba'm long janai ka'm lah ban synshar,
 La ka lakhu, ka'm kup ka kem ka lár;
 La'mda ka tynrai mynsiem bashongnia,
 Tang da ka mon ngeit bieit ka nang tharia.

4

Ka jingstad hi ka'm ju wad ia u briew,
 U briew u wad kum u ngap rongsyntiew;
 Ia ka bathiang u sumar u kynshew,
 Ia ka bablad u kyntait u tháw rew.

17

5

Kadei ban wad bniah na ki babùn lad,
Ban nang pyniapher ãa ka thiàng ka blad;
Ka'm dei kum u thyllied kyrbei ap dkh ew,
Ba lieid òongngein sah na kajuh ka thliew.

6

Ia ka sap mynsiem ba nang ban bishar,
Ia ka jong kaba napoh ne nabár;
U Blei U Trai u la sháp skhem h'u briew,
Ba un nang tái ãa ka babha basniew.

R. S. BERRY.

— — —

KA GRAMMAR U H. ROBERTS.

“U Khasi Mynta”, Kyllalyngkot 1, 1897.

Haba ïoh-i ïa ka jingtrei shitom u Saheb H. Roberts ba u la thaw ïa ki bòn tylli ki kitab Khasi, bad kane de ka Grammar Khasi mynta, ban ïalam lynti ba ngin nang ma-ngi ki Khasi kumno ban ïoh ka lad ban nang bad ban hikai la ka ktien, ngi sngew ba ka la dei ba ngin sngewngùh shibùn eh ïa u.

Hynrei tang kane kawei ngi dei ban kynmaw ba la ki ïarap shisha ïa ngi, pynban kam dei ba ngin shu tharai ne ban ngeit ba kat kaba u thoh ka la shu biang bad dei ka ktien Khasi. Namar ngi dei ban kynmaw ba u long tang u nongwei ïa ka ktien Khasi, bad ka jingtip jong u ïa ka ktien ka long kaba dang khyndiat.

Haba nga la pule lut ïa ka Grammar u H. Roberts kaba u la thoh ha kane ha Bilat, khnang ban pynshong nongrim ïa ka ktien Khasi kaba hangne ha ngi, hynrei nga shem pynban ba ka la khyñiuh ïa ki rishot bad rijied ka ktien Khasi baroh. Balei ka long kumne? Ka la long tang namar ba u long u nongwei ïa ka ktien Khasi, um pat shym nang janai ïa ka; bad ba u la leit ruh mynta bòn phew snem na kane ka ri, kumta ba wat iba u la tip katto-katne haba u la don hangne, mynta u kynmaw satang bangut-banget kumba ha rngai.

Uba tháw Grammar u dei ban kynmaw ba ym dei ka ktien (*language*) kan bùd ïa ka Grammar jong u hynrei ka Grammar ka dei ban bùd ïa ka ktien.

Hynrei mynta ha ka Grammar u H. Roberts ïa bòn ki ktien, ki *senten* bad ki jingspel la thoh ha ka rukom, kaba la da bùd ïa kata ka Grammar ka ktien Khasi kan

dùh noh, bad yn sa kren da ka jingkren ka bam ia sngew-thuh shuh bad ngi u ba dang ia im mynta bad uba ia bùd bteng ia ka ktien Khasi jong u long shuwa-man shuwa.

Khyndiat kum ban pyn-i ha ki nongpule bad ki para Khasi ìa ki jingpynbakla ìa ka ktien jongngi ha ka jing-spel, ha ki ktien bad ki *senten* (jingkren), ngan pyrshang ban bùh hangne khyndiat ìa ki jingspel bakla, ki ktien ki ba'm dei, bad ìa ki *senten* ki ba'm long 'tien Khasi.

Ia ka ktien *rngát* la spel pynban *rngád*.

<i>mynlyiur</i>	„	„	<i>mynlyùr</i>
<i>mynpyr-em</i>	„	„	<i>mynpyrhem</i>
<i>synñia</i>	„	„	<i>synia</i>
<i>shithi</i>	„	„	<i>shitti</i>
<i>khñium</i>	„	„	<i>kynium</i>
<i>lkur-lkur</i>	„	„	<i>lkhur-lkhur</i>
<i>shiwát</i>	„	„	<i>shiwád</i>
<i>pùd-sngi</i>	„	„	<i>put-sngi</i>
<i>wat</i>	„	„	<i>wád</i>
<i>kynshriang</i>	„	„	<i>kynshiriang</i>
<i>kneng</i>	„	„	<i>kynneng</i>
<i>biria</i>	„	„	<i>biriah</i>
<i>lyngbá</i>	„	„	<i>lyngbah.</i>

Bad ha ki ktien ruh bùn ba u bakla. Ha khmih kum ìa kane ka ktien:—

Arphew-na-ár (*arphew-duna-ar*) u la thoh pynban *ar-phew-nar*, haba kane ka ktien ba thoh ma-u ka nang mut *arphew sien siat ka suloi-khyndew*. U thoh 'niangthliw ia ka ktien 'ñiangthylliew.

Ha ki *senten* ruh don bùn eh kiba la da bishar kat

kum ka ktien Khasi ym thikna shùh ba ki thew shano ka ingmut. Ngan pyn-i rukom kai tang kum kane kawei ár:—

Either Narain or his sister will have the grove?

Ia kane u la kylla kumne sha ka ktien Khasi:—

Yn ioh ka bri u Narain ne ka para jong u?

Hynrei ka dei kumne:—*Ia ka bri yn ioh u Narain ne ka para jong u? lane ngi lah ban kylla kumne:—Yn ioh u Narain ne ka para jong u, ia ka bri? Both I and you, saw him—U kylla kumne:—Ngi la ioh-ih ia u, bad ma-nga bad ma-phi. One dares not open his mouth even.—Ban ang la ka shyntur ruh, ym nùd. This business arises entirely from enmity.—Kane ka kam ka long na ka jingshùn suda. He built his house with (or of) stone.—U la tei la ka iing bad u maw. The dog and the cat are fighting.—U ksew bad ka miaw ki iadat.*

Ka dâw kane ka jingbakla baroh kaba la pyn-i bieit ia ka Grammar jong u ha ki Khasi kiba nang bad pyrkhath ia la ka ktien, ka long tang namar ba u la thoh ia ka kitab ha Bilat tang da la i jingnang ba'mpaka ia ka ktien Khasi, bad ba um ioh ruh ki Khasi kiba nang hangto ban iarap.

Shisha ban pule ia kane ka Grammar u H. Roberts da ki briew kiba la kham nang ia la ka ktien Khasi kan iarap shibun eh bad kin ioh ruh bûn ki jingmyntoi, namar ba haba ki pule ki la nang ban jied ia ki babha bad ban bád ia kita kiba bakla. Hynrei ban pule da ki khynnah, bad da ki bam shym nang bha ia ka ktien Khasi te ka la pynkulmar shibun éh. Kumta haba ki khynnah ki long kiba dang hikai ia ka ktien na ka jingkren ki kmie-ki kpa bad na ki rangbah, te, ki la lyngngoh haba kin pule ia kata ka kitab Grammar u H. Roberts. Namar lada ki bud ia

kata ka Grammar, te, bad la ki kmie-ki kpa ruh kin ym ia
sngewthuh shuh, kan long hadùh ban wád dubasia ban batai.

Mynta ia kane ka Grammar u H. Roberts ki la bùh ba
kan long ka kot-pule (*second language*) jong ki khynnah-kyn-
thei kiba pule *Entrans*. Ban ym nang sa ki nonghikai ban da
jied ia ki ba dei bad ban bád ia ki ba'm-dei, ki ktien, jing-
spel, bad senten haba ki hikai ia ki khynnah na kane ka
kitab, te ka la kham bha ban ym bùh kotpule satia kum ia
kane ka kitab kaba la bakla sat bakla jew haduh katne-katne.

KA KITAB BARIM BAD KA KITAB BA THYMMAI.

“U Khasi Mynta”, Iaiong 1, 1898.

Ia ka Kitab Barim bad Ka Kitab Bathymmai mynta la pyniasoh lang ha kawei ka kitab kumta ngi la ioh ka Baibl ka ba biang bad ka long ka ba la suk ban rah. Ngi dei ban sngewnguh shibun ia ki Saheb Phadri jongngi kiba la leh shitom ban kylla Khasi ia ka Baibl bad ban pynsoh kumne tang ha kawei ka kitab ia kiba ju don mynno-mynno ar tylli. Haba ngi pule ia ka, ba ngi shem ka nang bha ha ka ktien Khasi bad bun ruh ki jingspel kiba la nang poi sha kaba dei, katno ngi dei ban sngewhun. Hynrei la kumno-kumno ka dang don ka jingduna shibun ha ki ktien bad jingspel. Kane ka paw shai bam shym la shim ia ki Khasi ban iarap ha ka jingkynnoh bad jingspel. Lada la shim bad katto-katne ki Khasi ki bashemphang ha kaba pynbeit ia ka Khasi ki kitab jongki kin nang itynnat, irat. U Rev. Dr. James u ba la wan hangne ha Khasi shisien u la kynthoh shaphang kane ba lano-lano katba ia ka Baibl bad kiwei ki kitab ym pat shimti lane iarap da ki trai ka ktien sha kaba yn pynkylla ia ki kin ym lah poi sha ka babiang bad ba hun. Bad ngi la ju pule ia ka jingmut ki bun ki brieve ki bastad bastad kiba pynskhem ia kane ka juh ka jingshisha kaba shynna.

Khnanng ba'n ym shu liat ha ki juh pa ki juh ki jingduna ha ki kitab ban dang thoh lashai shi sngi ngin pyn-i ki jingbakla ha ki jingkynnoh ne jingspel ia ki ktien katto katne ba ngi shem ha ka Baibl Khasi mynta. Ha khmih kein haba kumne:—

Ia ka ktien

la spel

Sien

..

..

sin

Dyngngiem

—

..

dingim

Ia ka ktien

la spel

Snùrthapbawá	..	snurtabawah
Dewbyrthá ..	..	dewbyrthah
Lyérlangthari	..	l'erlangtari
Ryntieh ..	..	ryntih
Ryntih ..	..	rynti
Kāia ..	..	kingia
Jngái ..	..	jingngai
Jlih ..	..	jilih
Jlán ..	..	jilan
Ho-oid ..	..	h'oid
Ka rta ne ka 'rta	..	ka 'rta
Jrong ..	..	jerong
Lynñiar ..	..	lyniar
Rwái ..	..	riwai
Hynñiew ...	...	hiniew
Thyllieid ...	...	thyllied
Duwai ...	...	duai
Juwar ne iuwar	...	iwar
Jubor ...	...	jiwbor
Shynriah'ti ...	...	shynria'ti
Ba'mman ...	...	b'ymman
Jylliew ...	...	jilliew
Aíu ...	...	aiuh
Bujli ...	...	buhjili

Ki don bün eh kum kine ki jingbakla kiba mih tang na ka jingbamtíp thikna ía ki jingkyñnoh kita ki ktien Khasi. Shisha don ruh bün eh ki jingíabakla ha ki para nongthohkot ha ka jingspel ía ki jaid ki jaid ki ktien ne jingkyñnoh hynrei kita k'm pynsniew eiei ía ka ktien kum kitei ba ía thoh haneng: ía kumno-kumno ka dei ba yn don kawei ka *kommítí* ban ía pynbeit ban ía ryntih ka jingspel ha ki para nongthohkot hadien ha bùd.

Sa kawei ruh ba katba ym pat shim ia u dak ñ (ein) uba don kum ka jingkyndoh u 𑜋 bad ia u dak i (yi) uba ka jingkyndoh kum u 𑜇 ka dang don ka jingduna ha ka jingspel bad jingkyndoh ia ki ktien Khasi. Tang katba ia beit lang ngi dei ban shim da kino kino ki dak ruh bit tang ki ban don ka jingkyndoh ne sawa kitei ki dak ar tylli ba ka ktien Khasi ka dang dawa.

Ngi kyrpad ba ki lok kiba la trei shitom ban kylla ia ka Baibl bad pynbeit sha ka Khasi kat ba lah ki'n ym bakla jingmut ba kin mut ha ba ngi ong ia kane na ka jingkwah kren pynrem hynrei kin ngeit ba ngi sngewnguh ia kane; haba ia korbar pakai kumne ruh ka long da ka jingkyrpad ba kumno ban nang ia pynbha shadien ia ka jingkyndoh bad jingspel Khasi.

KA KOT JINGRWAI THYMMAI KI KRISTAN KHASI.

“U Khasi Mynta”, Nailur 1, 1899.

La slem bah la ju don ka jingiakren hapdeng ki Khasi kiba kham sngewthuh bad shemphang shaphang ka kot jingrwai Khasi jong ki Kristan Khasi ba la shna da ki Saheb Phadri ba ka long ka bam sngewthuh sngewthaw, namar ba la trei ia ka da ki riew nongwei ki bam shym nang paka ia ka ktien, bad ba ha kata ka kot jingrwai dap da ka jingspel bakla ia ki ktien bad bun bah ki ktien bad ki *sentens* kiba la shu thaw ha ka rukom ka bam dei 'tien Khasi bad ba ki Khasi kim sngewthuh. Mynta la kumba ar snem ne lai snem la don ka jingialang lajan baroh ki rangbah Kristan na Mawkhar ha ka iing skul kynthei kumno ban ioh ka kot jingrwai ka ban thoh ha ka ktien Khasi kaba ki briew haba ki pule ne kin rwai kinda ia sngewthuh naduh ka dohnud. Ha kata ka jingiaseng ki la ia kut jingmut ba kin shna, kylla, ne lum jingrwai hi ki Khasi, bad ki Saheb kin shu ai jingiarap lada donkam. Khnang ba kan ym long kum ba leh lyndet ia ki Saheb Phadri bad ba ka kot jingrwai kan long kaba la ioh bor ban rwai ha ki iingmane baroh ha Khasi, la khot ia ar ngut ki Saheb Phadri ba kin ia sngap lem ia ka jingpyrkhat bad ba kin ia 'kynpham bor lem ia ka jingthmu. Kita ki Saheb ruh, lada ym bakla, ki la ia kren kumba ki ia sngew dei lem. Hynrei ki ong tang namar ba kin ong ei ei tang ma ki kim lah khlem ka mynjur ka Distrikt Komitti; ki la ong ba ia kata ka jingthmu kin lam ha ka Distrikt Komitti ki Saheb Phadri ka ban sa long sa tang kumba shiteng bnai ha Mawphlang bad kin sa wan pyntip pat kumno ka jingiakut jingmut ki para Phadri. Sngewlyngngoh shibun ba ym tip shuh ei ei ia ka awad kata ka jingthmu. Hadien katto katne bnai ynda long ka Assembli ha Shella ki Saheb ki shu pynmih la ka jingpyrkhat, ki ong ba ka kot jingrwai rim ka dang rit eh bad dang duna ki jingrwai ban ia pyndei ha ki bun ki *subjekt* ne ki kam niam kumba u kwah u briew, kumta ki ong ba kin

lum bad shna ne kylla jingrwai na kino kino ki kitab jingrwai Phareng. Bad ki ong ba lada don uno uno na ki Khasi kiba kwah ban phah ki jingrwai ruh kin pdiang bad buh ha ka kot jingrwai lada ki ibit. Niuma mynta ngin ong kumno ia kaba la dep la dep, sa ka kam ruh kaba dei hapoh ka bor jong ki. Hynrei kaba ngi kwah mynta ka long tang ba ngin ioh ka kot jingrwai kaba la thoh ha ka ktien Khasi shisha kaba lah ban sngewthuh shai da ki nongrwai, ba haba ki rwai kin ym rwai da kaba sngewbha kyndeh mynsiem tang ia ka sur, hynrei kin rwai da ka jingsngewthuh bad da ka mynsiem shisha ia ka jingmut ka jingrwai. Haba ngi la pule na sdang ha kut ia kane ka kot jingrwai thymmai ngi shem lajan ha kawei pa kawei ka jingrwai da ka jingthoh Khasi kaba da ym da ia pei shaei shaei ruh ha ka rukom kren Khasi. La thoh ia ka jingrwai ha ka rukom (*style*) kren bania, kumba ngi ju ong, ba wat ki Khasi kiba la kham nang ruh kim iapei shuh, sa katno lei lei ha u paid Kristan shityllup uba dang ym pat kham ioh hikai—ka long kumba ki ia id ha kaba jong ngein jlang-jlang,—la ki rwai ki shu ia sngewbang bad ia ring mynsiem sngewkmen tang ia ka sur. Ha kylli lei lei ia ki briew ki bam long na Sohra, “Phi sngewthuh, ne phi tip ia ka jingmut kane ka ktien?” ki ong, “Tip seh, phi keifn ki Sohra, ngi lei lei ngin leit sngewthuh shano”. Wat ia ka ktien ka bam dei ruh ki nang mut pynban ba kim tip hi ia ka jingmut ka ktien jaid ka ktien Sohra kaba ha ki ka long kaba kim pat nang bha. Sngap katno ka long kaba bakla la kumba lalam uba matlah ia u para matlah. Ban ong lut ia ki jingbakla hangne ym lai don jaka, hynrei la kumno kumno ngin shu kdew ki ktien ne rukom jingkren (*style*) Khasi kiba bakla khnang ba kan long kum ka jingia pynshai lem ia ki para Khasi bad ki nongwei kiba kwah nang 'tien Khasi ba kin ym shu ia ia id jynduh sha kaba bakla. Ia kawei ka ktien ki buh da kawei ka ktien kaba don da kawei pat ka jingmut kaba ia pher kum ka sepngi bad ka mihngi. Ia ka ktien '*kiew*' ki buh da ka ktien '*kiw*' ia ka ktien '*ju*' ki buh da ktien '*jw*' ia ka ktien '*rieh*' ki bu h

da ka ktien 'rih' ne 'ri', la ka "jaka-rieh" la thoh 'jaka rih',
 la u 'paid' la thoh 'pait' la ka ktien 'lieh' la thoh 'lih', la
 ka ktien 'dieng' la thoh 'ding' bad kumta ter ter. Dop ruh
 bun ki ktien ba la shu thawdur khnang kumno re, tang ban
 pynlyngngoh la ki briew ne ka long na ka jingbamnang
 kynnoh hi ki nongthoh, kumta la spel la ki ha ka rukom
 ba kim shym long ktien, khmih kum kine ki ktien,—Yrta
 ne 'rta, jrong, jingi, jilan, jili, jingngai, jingut, lyngoh,
 ru, syrim, pyngad, thip, pyddiang, kyddew, jilliwi, thymir,
 ding thyllaw, rid, 'riw-jiler, syrphai, bittar, kynjiri, jingkhing,
 jingpohsniew, shiap, hynriw hiniew, khlih, hinrei, sngow,
 phruh, lyniar, jingtyneng, jingdum-thliw, snih, thyllied.
 Ngin shu pyni kai ruh kawei ar ka rukom thoh (style) Khasi
 ka bam dei bad ka bam sngewthuh. Khmih ha ka jingrwai
 240 don ka dkhot kumne:

"Nga long u pilgrim ba jingngai
 Na ing I Pa, bad nga la swai
 Nga beh sha ing jongme, ko Pa!
 La bun bashun lalam la nga."

Khmih sa ha ka jingrwai 241 ha ka dkhot nyngkong
 don ki laifi kumne:—

Rih me la nga; la kaba jingngai bah
 Ngam don jing kwah, shi jam, shi jam la nga."

Khmih ha ka jingrwai 139 ka dkhot kaba lai ha ka jing-
 rwai kaba 161 ka dkhot kaba ar, ha ka jingrwai kaba 197
 ka dkhot kaba ar, ha ka jingrwai kaba 227 ka dkhot kaba ar,
 ha ka jingrwai 235 ka dkhot kaba lai, phin shem ba ka long
 ha ka ktien Khasi kaba dkoh, ka bam la pei bad kaba thaw
 jingmut da kumwei. Phin shem ba la jan ha man ka jing-
 rwai ka jingkren Khasi bad ki ktien Khasi kiba bakla bad
 dkoh haduh katta katta ba i don kam *Komentari ne Duk-
 shonari* wat la ngi ki trai ktien kiba la san. Balo ka long
 kumne? Ka long tang namar ba ki nongthaw la ka kot jing-
 rwai imat ki la shaniah tang ha lade kumba ki la nang lut la

ka ktien Khasi, bad kim sngewmyntoi ban da la pynbei lem la ka ktien Khasi bad ki rangbah Khasi kiba nang badi ba ju wad bad pyrkhat shaphang la ka ktien. Ngi ioh mynta ha ki kitab ne kot rit kiba dang pynmih da ki Saheb Roman kiba ha ri Khasi ba ka ktien Khasi bad ka rukom jingkren Khasi ka beit haduh katta katta ba phin pule ha u Khasi uba bieit ne bamnang un da kum ong "kata shisha te ka ktien Khasi!" Balei ba ka long kumne? Ka long tang namar ka jingsdang jong ki ban hikai la ka ktien Khasi ka long na ka tynrai kaba dei. Ki sngap biang kumno ki kren ki Khasi bad kumno ki kynnoh kumta ki sa la leh ban spel la ka ktien, katba kum ka jingkyndoh jong ki. Mynta la ka kot A B jong ki ruh ki la sdang syriem kumjuh kum ka jong i Babu Jeebon Roy.

.Haba kren la kine ki ktien baroh kam long tang kum ka jingiakren pynrem kaba thala hynrei da ka jingkwah babha ba ngin la poi sha kaba kham dei. Ngi la sngewnguh shibun la ki Saheb Phadri ba ki la leh shitom haduh katne ban shna ka kot jingrwai kaba la heh haduh katne bad ba ki la buh jingkdew bad buh ryntih la ki jingrwai katba kum la ka jong ka jong ka *subjekt*. Hynrei tang namar ba ka kot jingrwai ka long ba ngin laioh pyndon burom la U Blei da ka dohnud bad ka jingshemphang, kumta ka dei ban long ha ka ktien kaba shai bad sngewthuh kdar katba lah ban pynlong la ka. Don mynta ka jingkhfium ha ki Kristan la kane ka kot jingrwai thymmai ba ka long kaba bakla ka Khasi lehse kham bakla la kaba rim. Shisha katba la ka kot jingrwai ym pat trei kam trai da ki Khasi hi kan shu long ha kane ka rukom. Ngi tharai bun kiba la ju pule la ka kot rwai ki Unitarian bad ka jong ki jong i Babu Donrai katno ki long, ha ki ktien Khasi ba sngew shai kdar kdar haba pule ne rwai. Kane ka long tang ba la trei kam trai tylli la ki tang da ki Khasi. la kane ka jong ngi ruh kan long ka juh lada la trei da ki Khasi hi, lane, kumba la ong la shim la ka jingtarap ki Khasi kiba kham nang.

KA KTIEN KHASI.

“U Khasi Mynta,” Nailur 1, 1900.

Bad mynta ka Sorkar ka la dei ban pynlong ka Komiti Skul kaban don ki Khasi kiba kham rangbah bad kiba ju thaw kitab, bad namar mynta ba la bun ki nongtrei niam bad dinomination kiba iapher iapher ha ri Khasi, ha ka Komitti ruh ka dei ban don man u rangbah uba la jied na kata ka balang ne niam. Mynta ka don ka jingtabakla kaba khraw hapteng ki Saheb Phadri Welsh bad ki Khasi ne kiwei kiba long ki nongthoh kitab Khasi bad ki briew kiba pyrkhat ia la ka ktien Khasi. Ka ktien Khasi ba thoh ki Khasi ba thaw kitab mynta ka laid la ka ktien Khasi shisha bad ka jingspel ruh ki la laid kumta; ki kitab ne jingthoh Khasi bashna da ki Balang Roman Katholik, Uniterian, Bramo, Seng Khasi, bad Church of England (kiban sa mih), *U Khasi Mynta*, bad *Pateng Khristan* (la kulmar teng teng) ki laid kawei, bad sha kaba dei. Kumta kaba ieng marwei mynta ha la ka ktien Khasi ba bakla bad ki jingspel kiba khyllah ia ki ktien Khasi dei tang ki Phadri ka Welsh Mission ha ri Khasi.

Ym sngewthuh ka daw aŋu ba ym lah ban la leit sha ka jingshisha. Ha kiei kiei baroh ka jingshisha ka jop la ka bam shisha. Haba u Samuel Diengdoh, u Kiang, u Don Rai Diengdoh, u Kisnu Diengdoh bad kiwei ki Khasi ba kylluid jingmut bad bam sheptieng ban bud la kaba shisha la bein ki briew, ki la thaw kitab jingrwai ki la bat la ka ktien Khasi paka bad ki jingspel ki long kumba ki dei ban long, mano ba phohsniew ban mih mynta katne ki nongthaw kot (ki Khasi, European bad Dkhar kat kiba dang mih ban bud la ka nongrim ba shisha ba la seng da kita ki lok jong ngi.

Haba ngi la thoh shaphang kane ka jinglapher ki ktien ngi dei ban da thoh ruh kum kino ki jinglapher.

Ngin thoh kine ki ktien khyndiat harum kiba la spel bad kren bakla da ki Saheb Phadri, bad man kaba bud kata ka ktien ngin buh hapoh braket ia ka ktien Khasi ba dei shisha. Ha khmih kum kine—lih (*lieh*), kiw (*kiew*) jerong (*jrong*), buriah (*buria*), pyddeng (*pdeng*), riwai (*rwai*), duai (*duwai*), hoid (*hoid*), sybai (*sbai*), ihcih (*isih*), jiwbor (*jubor*), bynai (*bnai*), yrtai (*rta*), pait (*paid*), briw (*briew*), it (*it*), ing (*iing*), siw (*siew*), ru (*ruh*), jaka-rih (*jaka-rieh*), jingngai (*jngai*), lyngoh (*lyngngoh*), jingi (*jngi*), phruh (*pruh*), tyneng (*tynneng*), jilan (*jlan*), niat (*niat*). Bad nalor nangta ngi lah lada ym shipa jaka hangne ban buh sa ki rukom kren (*style*) Khasi kiba u Khasi hi um lah shuh ban ia pei. Ngi la ioh-i ba teng teng ki thoh ne spel de kumne ia ki ktien *hynrei*, *hynnin*, *khie*, *plie*, *junom*, *bujli*, &c., katno kan long kaba bha lada ki leh ne thoh beit syndon baroh shi lynter ki kitab jong ki. Ka mih kane ka jingthoh bun ktien katne ka long namar ka jingialeh ki Saheb Phadri ban ym pynpule ha ki skul baroh ia ki kitab u Babu Jeebon Roy bad ki jong kiwei kiwei ki nongthoh kot. Ngi kyrmen ba u Saheb Shiph Komishnor bad u Direktor Saheb kin shim ia ka History of India bad kiwei ki kitab u Babu Jeebon Roy bad ki jong kiwei kiwei (kat ban ia mynjur da ka Komitti) ha ki klas bad ki skul kiba ia dei bad ka. Ngi kyrmen ruh ban mih katto katne na ki Saheb Phadri Welsh Mission ki ban iohi bad da kohnguh ia ka jingshisha bad kaba dei.

KA JINGSPÉL

“U Khasi Mynta”, Risaw 1, 1900.

Imat ba phi dem kyrsiew shaphang kane ka nia. Ngam artatien ba u Mr. Booth u sngewthuh shai bha ba ha ka Engraji hyndai bad mynta, ka ktien Bangali hyndai bad kaba mynta ki iapher ha ki dak ha ka spel bad bun rukom. Hynrei ngi i ba shaphang ka ktien bad jingspel jong ka ktien jong ngi ki Khasi um suid-niew eh ba long ka ri khlaw mo. Ia kiba pyrshang thoh khambha ha ki jingspel bad ki ktien u kynthoh da khongpong pynban, bad u ong ruh ba ka jinghikai pule kot ha ri Khasi ka long ha ka kti ki Welsh Mishon, te don kam aü ban don Distrikt Komitti bad ei ei ruh. Shu long katba kin isynei ki Welsh Mishon, ka ri kan iaid kumta. Hynrei la kumno kumao ruh ka jingshi-sha akher ka sngi kan shu wan poi kein, to ai kin wat leh mon katba ki sngewbit shiphang sngi.

U APDIEN.

HA U EDITOR "U KHASI MYNTA".

"U Khasi Mynta", Nailar, 1904.

Sir,—Phin sngewbha ban buh ine khyndiat—Ha ki dak A B K Khasi la itynnad shibun ba ki Phadri ki la pynrung ia u *ñ*, u long uba da donkam eh bad uba dei.—Kawei ba nga kwah ban ong shaphang ka rukom spel ha kane ka por ka rukom spel ki Phadri kaba lalam bakla shibun ia ka ban kynnoh beit ia ki ktiē—yn kham pynbha ia ka; lada ki leh kumne, ia u *y* ba ki phah kynnoh *o* kin phah kynnoh *y* (wai), bad ia u *w* ba ki phah kynnoh *u* (oo) kin pynkynnoh noh *w* (dabliew) bad nangta yn don ka jing-iapher u *o* bad u *y*, u *w* bad u *u* bad ki khynnah kin lah ban pule beit ia ka ktiē da kaba hikai ia ki kumne:—ba ia *byneng* kin spel noh b-wai-n-e-n-g, *byn* kin kynnoh *bn*, kin nym ong shuh b-o-n-e-ng=boneng. Kumjuh ruh kin sa kynnoh beit *pynmih* ym *ponmih*, *it'nnad* ym *i-ton-nad*. Kaba da sngewwit shibun ha ki shkor ban sngap haba ki pule ba ki ong *bo-neng*, *pon-mih*, *t-ton-nad*, *kho-mih*, &c. Ka donkam aŋu ban da buh sa uwei pat u *o* (*y*) haba la don u *o* kumjuh ruh donkam aŋu ban buh sa uwei pat u *u* (*w*) haba la don u *u* haba ki long ka juh ka jingsawa.

UBA SNGEW.

— — —

KI DAK KHASI.

"U Khasi Mynta", Kyllalynghkot, 1905.

(Khasi Alphabets)

To the Editor, "U Khasi Mynta".

Saheb,

Nga i donkam ban thoh khyndiat shaphang ka jingthoh "u Basngew" ha u *Khasi Mynta* No.94, pj. 4, jong u Nailar 1904.

(1) Kaba sngewbha ban tip ba la pynrung ia u dak "ñ" ha ki dak Khasi.

(2) Shaphang u dak "y" (o wai) pat, dei kein ban pynkylla kyrteng noh da u "wai", tang ba ngam lah ia kohnguh ba dei hana, ban pyndonkam kum ha ki ktien "*bneng*" "*pdeng*", "*khmih*", etc., namar ngim don ha ka ktien Khasi kum kine ki ktien "*boneng*", "*podeng*", "*khomih*", etc., wat haba rwai ruh. Khnang ban pynbiang ia ka sur haba rwai ngi don da kum kine pat ki ktien:—"bineng", "*pideng*", "*khimih*", "*Bilei* (Blei), &c. *Itynnad*, *pynmih*, &c. kumba la thoh "U Basngew" kumto nga sngew lahap.

(3) Dak "w".—Em, ngam sngew dei phi ban khot dabliw, namar dei "double yew" (ar synrap ne artylli ki u)="uu"="w". Nga sngew dei ban khot kyrteng wu (woo) ha ki dak Khasi.

Shaphang ka jingdonkam ia u dak "w" nga sngew ba ka dei ne kham dei eh ban pyndonkam haba u sdang ha kino kino ki ktien ne jingkyntoh jong ki ktien, bad haba u kut ha ki jingkyntoh kiba don uwei ne ar ki dak vowels (ki dak sawa hi) ha khmat, kumba ai rukom kumne:—*Maw*, *waw*, *wan*, *siaw*, *khwan*, *lwait*, &c. Wat lada kim long kiba sawa jlud ruh, ka pynjem shibun ia ka jingpule thoh kti ha kiba duna ka jingnang pule Khasi.

U NELSON JAID DKHAR.

Chittagong.

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U RADHON SING BERRY

II

**KI KOT KHASI
BA LA THOH DA KI
KHASI**

1896-1903.

READER'S COMPANION

"U Khasi Mynta", Jylliew 1, 1896.

Don kawei ka kitab kaba tháw da u Babu Job Solomon Shillong; ka kirteng ka "Reader's Companion" (Ka lok ki Nongpule) la phah shon ia ka nadùh u Nohprah 1895 bad sa khyndiat sngi kan sa dep. Kane kan iarap shibùn ia ki bamnang kren Phareng ba kin nang Phareng, bad ia ki bamnang kren Khasi ba kin nang kren Khasi. Nga tip ba u la trei shitom bòn snem bad nga la loh-i ia ka ba ka long ka babha shisha. Bad ki la iaroh ruh da bun ki Deputi. Komishnor bad kiwei ki saheb bakhráw kiba la loh-i ia ka. Ka dor jongka kan long tang shi tyngka kawei.

KI KITAB KHASI KI BARIT.

"U Khasi Mynta", Nailur 1, 1896.

Nga la loh-i ar tylli ki kitab rit (tracts) ba la thoh ha ka ktien Khasi da u Babu H. Kissor Singh, bad la kawei ka kot kaba la kylla Khasi da u Nilmoni. Ka Khasi jong kita ki kot ka long ka baitynnat shibun eh. Kita ki kitab ki lalam beit shibùn ia u nongpule: namar ba ka jingsper-jongki bad ka rukom kren (ne style) Khasi jongki ki beit bad ki laid dur bha. La, don shisha, ha ki jingsper wei ar ba la shu kum btuit sha ka rim, hynrei kita kin sa nang padùn suki sha ka jingjanái.

KHASI MENTAL ARITHMETIC.

“U Khasi Mynta”, Nailber 1, 1897.

Don mynta kawei ka kitab thymmai ba dang mih, kaba kyrteng *Mental Arithmetik*; kane ka kitab ka long ban hikai jingkheif ia ki khynnah lane ia ki nongkha-i ba kin kheif ha la poh ka mynsiem kumba ju kheif ki nongkha-i ha kaba die bathied. Ki briew baroh kiba don khun ki donkam ban thied ia kane ka kitab rit kaba lah ban ai ka jingstad ka badonkam hynrei ka dor ka batat—ka long tang 5 ana. Ka ri Khasi ka la donkam laslem ban ioh kum kane ka kitab, bad mynta ka la mih. Katno ngi dei ban sngewnguh ia U Babu Barnabas bad W. Nissor Sing kiba shna bad pynmih ia kane. Sngewbha eh haba ioh-i ba ki jingsper ki nang leit sha ka badei, la don shisha teng-teng ba ki shu kum liat sha ka barim, bad ba don khyndiat jingbakla ha ki jingkheif kumba ju long kiwei; hynrei ngi kymen ba maki hi bad kiwei katba ki nangthaw kitab hadien habud kin nang kham shna ia ki jingsper ba kin poi sha kaba khamdei.

KA KOT JINGRWAI KI UNITARIAN.

“U Khasi Mynta”, Jylliew 1, 1899.

La phah sha ngi da u, Babu Hajom Kissor Singh kawei ka Kot Jingrwai ki Unitarian ha ka ktien Khasi ba ngin kynthoh ei ei ha “*U Khasi Mynta*”. La ngim da ong eiei ruh, ka long kaba la tip lpa ha ki briew baroh ba ka long kaba don ki jingrwai kiba kumno ne ki ban rwai iaroh lano. Hynrei kaba ngi iohi kaba kham don kam ban ong eiei hangne ka long ha ka jingbha ka ktien Khasi jong kata ka Kot Jingrwai. Lada uno-uno u Khasi un pule un sngew ba ka jingmut ka da sngewthuh shai kdar namar ba ka ktien bad rukom thoh ka long ha ka rukom kren hi ngi ki Khasi, bad ka jingspel ruh ka la iaid beiti shisha-shisha kat ban ym pyndkoh ia ka jingpule bad jingmut u nongpule. Tang don shisha ki jingspel khyndiat kiba shu kum bakla. Hynrei don ruh ka jingpynpher khnang ia ka jingspel kum ia ka ktien ‘ieit’ bad kiba kum kata, haba ym shym i don pher eiei wat lada kata ka ktien ka sah ha ka jingspel rim.

*Lada ngi kwah ban khmih ia ka jingbha kata ka Kot Jingrwai ha ka ktien Khasi, ngi lah ban shem tang da kaba pule ia ka jingrwai “Na ri Lum thah ka Greenland, &c.” bad kiwei ki jingrwai kiba don ha kata ka Kot Jingrwai bad ha ka kot jong ngi ki Khristan, hangta ngin ioh-i katno ka jingsngewtynnad ka Khasi jong kata ka Kot Jingrwai ki Unitarian. Kane ka long tang ba la trei leh trai da ki Khasi hi.

**KA EXTRACT NA "U KHASI MYNTA",
NAILAR 1, 1899.**

Katno kaba sngewbha bad sngewnguh ba I Babu Jeebon Roy I la kylla sha ka ktien Khasi ia ka Hit-Upodesa bad I la shna ruh bun ki kitab Khasi kiba rit. Mynta I la lah thaw ka kot pule Khasi kaba nyngkong, kaba ar bad kaba lai, bad I dang trei ruh bun shuh ban pynmih ki kitab da kaba kylla na ki kitab Dkhar. Ngi tohi ia ka jingtrei minot bad shitom jong I ruh kaba khraw ha ka ban pynbha ia ka jingspel ia ka ktien Khasi kaba la laid kulmar la bun ki snem haduh ba la jan jot sa ka tien Khasi thiaw. Ha ki kitab ba I thoh mynshuwa, la I lathoh shisha ha ka rukom kren Khasi paka bad kaba dei, hynrei bun ki jingbakla ha ka jingspel. Mynta ynda I la thaw ka kot A B kaba I la ia leh ban pynshong nongrim ia ka jingspel ia ki ktien Khasi ha kaba dei katno la itynnatt bad ibeit, bad kaba hikai ia ka jinglong babha bad jinglong tipsngi. Bad baroh kine ki kitab ba I thoh hadien ki la nang bha ha ka jingspel, la shisha dang don ha iwei ar i ktien ba shu kum bakla. Ia uno uno u briew uba dang sdang pule Khasi lada u pule da ki kitab I Babu Jeebon Roy un da kham beit shibun ban kren Khasi paka. Ia ki khynnah lei lei kan da bha shibun ban nang ia la ka ktien lada hikai da i kitab A B jong I Babu Jeebon Roy.

**EXTRACT NA "U KHASI MYNTA",
NOHPRAH 1, 1899.**

Haba pule la ka Kitab Balai (III Book Khasi) ha ka ktien Khasi ba la thoh da U Babu Jeebon Roy ngi shem ba ka long ka kitab kaba bha shibun bad kaba ai jingmyntoi da shisha. Ka long ka kitab kaba don shibun ki lynnong ha kiba la thoh bun jaid ki sobjekt kiba ai ki jingsneng kiba bha babha. Ka don ka jinglathuh khana kaba lyngkot shaphang ka ri Khasi kaba pynmyntoi la uno-uno uba pule. Ka don shisha ki jingbakla kiba rit baria ha ki jingspel bad ki ktien lane ka jingpynbeit ha kaba shon la ka, hynrei ki bam pher ei ei bad kiba lah ban batai ne pynbeit pat ynda shon biang shuh. Ngi i ba kane ka kitab ka long kaba dei eh la ki khynnah skul baroh kiba dei ban pule Khasi ba kin pule la ka. Ka dei ngi tharai ba ki nonghikai skul baroh kiba kwah la ka jingroi ki khynnah ha ki bun ki sobjekt bad khamtam ha ka ktien Khasi ba kin da la pyn-pule khnang ha ki khynnah ba shah hikai ha ki la kane ka kitab.

KA RAMAYON.

“U Khasi Mynta”, Naitung 1, 1900.

Kane ka kitab ka long ka jingiathuh-khana shaphang u Ram bad ka Sita ka jingiathuh-khana puriskam kaba ju tip da ki Khasi lajan baroh dang kham mynwei. Mynta ia ka jingiathuh-khana ba lyngkot shaphang kita ki jong u Ram bad ka Sita la kylla na ka kitab Ramayon da I Babu Jeebon Roy sha ka ktien Khasi. Katno ka iarap ia ki briew kiba kwah ban tip shaphang U Ram bad ka Sita. Ngi la pule bha ia kane ka kitab bad ngi shem ba ka long kaba pynbrai shibun ban pule, namar kiba kum kine ki kitab kiba ju ring brai ia ki nongpule tang ba kin shu shim ban pule, bad kam duh ruh ka jingai myntoi ia uta uba pule ia ka da ka jingpyrkhat. Ngi shem ba ka ktien Khasi jong kane ka kitab ka long kaba la bha shisha shisha. Ki jingbakla ki don sa tang ha kiei kiei kiba rit ria kiba shu long kum ka jingklet ha kaba thoh. Kum ha kine ki kitab kiba long kum ka jinglakren ne ia pyni arliang arliang ba lah ban pynmih bha ia ka ktien Khasi katba kumba dei biang. Ha kane ka kitab phin lohi shynna ba ym lah ban khmih lynti ba kum kata ka ktien Khasi kan lah ban mih na u nongwei. Kumta na kum kine kiei kiei ba ngi sngew ba ka dei ban kyntu ia ki Khasi hi, bad ia ki nongwei ruh kiba kwah nang ktien Khasi paka ba kin pule khlem pep kum ia kine ki kitab ba thoh da ki trai ktien hi.

**EXTRACT NA "U KHASI MYNTA",
NAINOHPRAH 1, 1900.**

Ka long kaba sngewbha shibun ba da ka jingtrei shitom bad minot u Babu Nissor Sing ngi la loh ka Hints ne Grammar ka ktien Khasi. Khlem artatien kane kan iarap ia ki khynnah Khasi ban nang thikna ia la ka ktien, kham tam kum ha kane ka por ba ki briew ki lakren khleh bad ki ktien bun rukom bad ba ki pule ia ki kitab ne jingthoh ba thoh da ki briew kiba ia lade ruh ki khlem tip bha ia ka tynrai ktien. Bad kan iarap ruh ia ki khynnah Khasi ban nang ktien Phareng bad kan iarap ia ki nongwei kum ki Phareng ne ki Dkhar ban nang bha ia ka ktien Khasi lada ki kwah nang ia ka.

Don ki jingbakla bad jingduna kiba rit ha ki jingspel &c., hynrei ia kita yn sa nang pynbeit shadien.

Haba ngi iohi ba ki pynpule ia ki khynnah Khasi jong ngi da ka kitab u H. Roberts kum ka Grammar ha ka ktien Khasi ka long ka jingjew kaba khraw namar ba kam long ka ktien Khasi bad ba ka long pynban tang kat ban pynkulmar ia ki bapli ki khynnah Khasi bad ia kita ki nongwei kiba kwah nang ia ka ktien Khasi. Te yn ong kumno la kum ha ka por nemsnew lada loh da ka khoitkait ruh la ia bam teh kpoh. Hynrei mynta la kumba wan poi ka nembha ba ngi la loh kane ka Grammar u Babu Nissor Sing; lada ka long kat kum ha ka mon jong ngi ngin shu ia kynrup khrù khrù ban shim bad ban ai pule ia ka ha la ki khun. Hynrei yn ong kumno haba ia ki skul, bat bad donbor kiwei, katba ki sngewbit kein. Tang ba ngin la kyrpad synei ha ki, ba haba ngi la loh ka Grammar Khasi ka ba bha bad kaba dei shisha ba kin buh ruh ia ka ban pule ha skul ha ka jaka ka Grammar u H. Roberts ba ki khynnah Khasi jong ngi kin ym kulmar bad kren bania ne kren thlun ia la ka ktien Khasi.

**EXTRACT NA "U KHASI MYNTA",
NAINOHPRAH 1, 1900.**

Ka long ka jingsngewnguh kaba khraw ba mynta I Babu Jeebon Roy I la lah pynmih ha ka ktien Khasi ka kitab kaba long ka jinglathuh-khana lyngkot shaphang u Lord Gauranga kaba ki khot Chaitanya. Une u briew ban khmih na ka jinglathuh-khana u la syriem eh bad u Jisu Krist, ki Dkhar bun ki ong ba ki ngeit ia une kumba u long U Blei hi uba wan phong ha ka dur briew. La ngeit ne ngim ngeit, haba ngi pule kum ia kine ki kitab niam kiba don ha ka ri la jong, ngi ioh jingshai shibun. Haba pule ia kane ka kitab ka long ka jingsngewhun kaba khraw namar ba sngewthuh bha kdar kdar ba ka long ha la ka ktien Khasi kaba la thoh da u Khasi hi, namar u lah ban thoh ia ka jingmut jong ka kitab ha ka jingkren Khasi kaba haba pule da sngewthuh da ka dohnud. Haba u thoh ia ka jingkmen ne jingsngewsih ka da rung da shisha ha ka mynsiem ki nongpule, kumba da iohsngew ia ka ktien kaba nylla na u nongkren jong ka hi.

Ngi i ba ki jingspel ruh kim kulmar eh shuh la ki-dang don teng teng ki jingbakla kiba kum bakla hi u nongthoh ne ba ki bakla ha Press. Tang kane kawei, ngi sngewbha shisha ban ioh bun ki rukom kren (style), hynrei kham i dkoh haba shem teng-teng ki *senten* kiba haba dei don ka berb (verb) khlem u nongleh (nominative) ne u nongshahleh (objective). Ngi kyrmen ba kum ia kine yn nang pynbeut shadien. Lait na kine ki jingduna barit ria ngi sngew haba pule ia ka kitab jong I ka long kaba da sngewthuh shai kdar naduh ka mynsiem.

Mynta I Babu Jeebon Roy I la kylla sa ia ka Koran ki Musylman, katno ka long ka jingkmen ia ka ri ba ka don bok ban ioh u briew uba kit khia kum ma I bad uba kyrkhu U Blei kum ia I haduh ban lah ban pynshai ia la ki para

Khasi katto katne katba shiong synéi'la i bor. Mynno mynno ngi tip ba don ka niam Hindu, ka niam Musylman, hynrei ngim ia kot kynjoh shano shano ban kham tip ia ki namar ba ngim sngewthuh ia ka ktien Dkhar; ki la long tang kum kiei kiei hapoh ram-ew la ngi tip ba ki don hynrei ngim ju loh khmih ia ki ba ki long kumno.

HA U EDITOR "U KHASI MYNTA".

"U Khasi Mynta", Nailur 1901.

Sir,

Nga sngewbha ban thoh khyndiat hangne, ba na i Kitab Khasi iba Lai, ba nga thoh ha ka page 96, da kumno ban pynlong *nonglieh na ka tama*:—U wei u khynnah bania uba na Sohra kyrteng u Konjro u la pyrshang leh, bad ka la long *nonglieh*,—kane kawei ba la loh jingtip u para Khasi. Nga sngewhun shibun eh, nga sngew ba ka jingtrei shitom jong nga ka la siew. Shisha nga don jingmut shibun ban dang thaw shuh shuh ki Kitab ban pule kumno ban loh ka jingtip hapteng ki para Khasi, hynrei ki nongpyniaid kitab bad jinghikai Khasi kim sngewbha ban pyniaid ia kita kiba nga la thaw bad kiba ngan dang thaw ruh, namarkata sngewdiaw jingmut shibun eh ban trei leh noh-ei.

SHILLONG:3-9-01.

J.R.

KA CHANAKYA-NITI-DARPANA.

“U Khasi Mynta”, Rymphang, 1902.

Don iwei i kitab iba dang kylla u Sib Charan Roy na ka ktien Dkhar sha ka ktien Khasi iba da bha shisha iba don bun ki jinghikai kiba bha: bad ban pule ruh iba la pynbrai sat, sa ba i long ruh ha ka ktien Khasi kaba shai bha. Ka kyrteng jong ita i kitab ka long ka “Chanakya-Niti-Darpana” lane ka “Kot hikai buit ban iaid ban leng jong u Chanakya”. Ka dor jong ine i kitab ka long tang 3 ana lada phin pule phin da ioh jingmyntoi shisha. Ita i kitab i don ki jingthoh lyngkhot lyngkhot kum ki syllok ba ki ong.

*Kine harum ki dei ki kitab ba la thoh da U Sib Charan Roy:

1. Ka Niam-Khasi (Ka Niam Tip Blei Tip Briew).
2. Ka Bagavadgita.
3. Chanakya-Niti-Darpana.
4. Lekshor 1912.
5. Lekshor 1913.
6. Ka Kot-Tohkit-tir-tir.
7. Ka Jingiapyini ka Kmie bad ki Khun.
8. Ka Jingerwai Niam-ki-Khasi.
9. Ka Jingiakren ia Pule shaphang ka Niam.
- †10. Ka Jingiakysieu.
11. Ka Bui-Hok-Tynrai.
12. Ka kotkhubor “U Nongphira”.
13. Ka kotkhubor “U Nongpynim”.

Ym don kum kata ka kot “Ki Khanatang” ba thoh da u Sib Charan Roy, kumba pynpaw u Dr. Bareh ha ka kot jong u “The History and Culture of the Khasi People”.

†“Ka Jingiakysieu” ka dei ka kot kaba pyrshang ban wad ia ka tynrai ka ktien Khasi bad hangta u nongthoh u pyn-i ia ka jingiasyriem jong katto katne ki ktien Khasi bad ki ktien Sanskrit, Hindi, Bengali bad Kharjan. Kam dei ka “guide to learn Khasi-Sanskrit-Hindi-Bengali” kumba thoh u Dr. Bareh ha ka kot jong u “The History and Culture of the Khasi People”.

KA JINGSNENG TYMMEN.

“U Khasi Mynta”, Rymphang, 1903.

Ka Jingsneng Tymmen.—Don kawei ka kitab Khasi mynta kaba dang pynmih thymmai da u Radhon Singh Berry. U la lum bad kynshew katba lah la ki jingsneng ki tymmen kiba bha. Kata ka kitab ka long kum ka jingsneng u kfi, u kpa ne ka kmie ka kiaw la ki khun ki pyrsa ba la lum lwai. Nyngkong u da nguh shuwa ha ka ktien bad ka mynsiem la U Blei Trai Kynrad, nangta u sa sdang ban sneng jai la la ki khun ki pyrsa. U sneng nyngkong ba kin la ieit shipara, kin laid don akor bad laid bha; ba kin la ieit la bha bad ki kha ki man bad ki para briew ba kin laid hok bad bat la ka dhorom ha khmat U Blei bad u briew, ba kin phet noh na kaba sniew baroh bad ba kin kynmaw bad nguh arti miet step la la U Blei. Bad u la pynwai la ka jingsneng da kaba kyrkhu la ki. Kynja kiba dang sah tymmen ha la ling mynta, lane la ki duh hynrei kiba ym pat duh slem la ki bad kiba ym pat tyndep jynde da kane ka juk mangkarong, ki tang shu pule la ita i kitab ki la kynmaw baroh la kaba ki ju lohngew, bad ki da kum pyrto ruh ki ong kata shisha te thik kum ka jingsneng hok ki tymmen Khasi. Ki tymmen hyndai wat kiba dang im mynta kiba kham bha bad bud la ka jong ki tymmen haba ki dang la shem nyngkong la ki khun ki ksiew ki buh da ka kti ha ka khlieh ki kyrkhu bad pynsleh umphniang. Haba kin sa la khlad ban jah slem ruh ki da sneng bad ki sa buh ka kti ha ka khlieh ki khun ki ksiew ne pyrsa bad ki da kyrkhu la ki. Kine ki jingleh ki tymmen ki long kiba mih na ka tynrai ka jingieit bad jingbha bad kaba ym bit ban klet noh. To thied la ita i kitab ka dlor tang ar ana.

EXTRACT NA "U KHASI MYNTA", L'BER, 1903.

La kham slem u Babu Jeebon Roy u la pan na ka Sorkar ban kylla Khasi ia kawei ka kitab Engreji kaba ki khot "Way to Health" hynrei ki la ai pynban ia kata ka kitab ba'n kylla khasi da u Dr. Williams mynta la kumba arsnem. Lada ki la ai ban kylla Khasi da u Babu Jeebon Roy kan da la dep tang hapoh ar bna'i bad Khasi ruh kan kham bha namar u kham nang Khasi jaid u Khasi hi bad u lah bad u tip ruh ban wad jingiarap na ki Khasi kiba kham nang Khasi shisha. Jaid ba kane ka dei ka mar ka Sorkar ba ka mang ban pynpule ha ki khun Khasi jong ngi, ngi kwah ba ha shwa ba kan pynshon ia ka u Direktor ki skul un da lum ka Komiti ia ki Khasi kiba dei nang ktien Khasi bad kiba kum kiba paw khmat bad kito kiba dei kum ki nongtalam jong ki jaid niam balapher mynta, bad dei ba'n khot de uwei ar ngut na ki Phadri Welsh jong ngi bad uwei ar ngut na ki Father Roman Katholik. Kumta ka kitab ka Sorkar kan long kaba paka ka ktien Khasi ba ki khun Khasi kin nang ka ktien Khasi paka kaba ym dei shuh kum kane mynta kaba ki ju spel bakla, kynnoh bakla bad thaw ktien ba m dei.

KA BHAGAVAD GITA.

“U Khasi Mynta”, Nailur, 1903.

Don mynta kawei ka kitab kaba khot Bhagavad Gita kaba la kylla u Sib Charan Roy na ka ktien Dkhar, kaba bha shibun kaba iarap shibun eh ia uno uno u briew uba pule minot ia ka kumno ban kham shemphang shaphang U Blei Trai Kynrad bad la ka mynsiem: bad ka don ka jinghikai kaba donbor ban trei ia ka mynsiem u briew ban shaniah lut tang ha U Blei. Ha kata ka kitab la thoh ia ka jing-iakren uwei u briew u Orjun bad u Krishna uba ong ba dei ki ma u U Blei Trai Kynrad ba u wan kylla briew. Kata ka jingiakren ne jingsneng jinghikai u Krishna ia u Orjun ka la mih namar ba u Orjun haba u la ia taiar shrak ha madan thma ban iapom bad ki jong u Dorjodhon ki para-kha, hynrei ha ban sa ia pynnoh nam-Blei u kynran u ong ba um nud iapom bad la ki kur ki para ki lok ki jor bad la ki nonghikai &c. Nangta sa mih ka jingsreng bad jinghikai laiphew ka jaid na u Krishna ia u Orjun. To da pule phin myntoi khlem artatien ha ki bun rukom.

KA JINGSNENG TYMMEN

SHAPHANG

KA AKOR KHASI

*This Book is composed by one
of The Khasi Etiquette and
Morality, I presented with my
high regard to the Honourable
Mr J. B. Feller C. I. E., I. C. S.
Chief Commissioner of Assam*

R. Berry

18 - Sept 19

1903.

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III

**KA JINGSDANG
KI SKUL HA RI
KHASI**

KA SKUL ENTRANS.

“U Khasi Mynta”, Nailur 1, 1896.

U Babu Jeebon Roy, uba mynshwa u Ekstra Assistant Komishnor (late Extra Assistant Commissioner) da kaba u la kiew sha ka kyrdan jingbishar, katno ngi u para Khasi ngi sngew sarong; nalog kata, u long u banyngkong ban hikai ban pynroi ia u sohphoh-Nongkhlaw (pear), bad ia kiwei kiwei ki soh Phareng ha Shillong, nalog kata pat u la pyrshang ka jingri jingri (cattle breeding) bad mynta u la thaw ka ingshonkot, ban suk u Khasi bad ka ban ai ja ia shibun ki briew. Bad uba la faleh da ka bor baroh bad da ka mynsiem baroh ban pynlong ka Skul Entrans ha Shillong (Shillong High School) kum kane kaba ngi loh mynta. Bad ngi shonghok ban niew ia une u Babu Jeebon Roy kum u nongieit banyngkong na ka bynta la ka ri ha kane ka juk (Leading Patriot of the Day).

JOB SOLOMON.

“U Khasi Mynta”, Jylliew, 1903.

Ka skul Entrance la wanlam da u hi,

Ka thung soh piars la pynlar da u hi;

Ka Press u la buh bad la shngain ka ri,

Ka thaw kitab bun tylli ma u hi.

Na ka *Jingbhyndud ia u Babu Jeebon Roy*—R. S. Berry.

Dei u Babu Jeebon Roy, uba la faleh ban weng la ka jingkhang ne padan ban loh ka skul Entrans ha Khasi; baroh ki Khasi kiba la leit rung ne pas ha ki skulbah Korkata ki dei ban nguh ia u, bad ka ri baroh ka dei ban khublei ia u.

HORMU RAI DIENGDOH.

*Ka Entrance Examination ha ka tei ka por ka iaryngkat bad ka Matriculation ne High School Leaving Certificate mynta.

KI NAM HA KA CORONATION.

"U Khasi Mynta", Rymphang, 1903.

Mynta ka kam ei ei baroh ka ïaid sa da ka tyndep bad mynta ki ong ka bok. Ha ka jingpynroi ne kyntiew ïa ka jingpule kot ha ri Khasi kaba ïatip shai kumba shai ka sngi ba dei u Babu Jeebon Roy uba la leh, bad kiba la ïarap ïa u na ki Khasi dei u Babu Donrai, bad kiwei, bad na ka liang ki shakri Sorkar kiba dei ha ka jinghikai skul dei u Babu Suwon Roy uba la long Dy. Inspector bad shimti ne ïaid khmih skul lut ïa ka ri Khasi bad Synteng, uba la ïoh ruh ka jingiaroh na kiba ha jrong jong u. Bad na ka liang ki Welsh Phadri khyllait u Jarman Jones dei u Dr. Roberts bad J. C. Evans mo kiba la dei ban ïoh nam na ka bynta ka kam hikai skul namar kiba da leh shisha ïa kata ka kam. Kaba sngewthamula bad samrkhie ba kiba dei ban ïoh nám ïoh medal na ka bynta ka jingpynroi ne kyntiew ïa ka hikai skul kim ïoh, hynrei da kiba ym shym leh satia ki ïoh nám.

Haba ngi ïohi na ka Assam Kejet ba u Revd. Robert Jones u ïoh ka medal ne takma na ka Sorkar ki briew baroh ki lyngngoh ba kim tip ka kam aïu u la leh na ka bynta uba bun balang. Ban da pynsngewthuh ïa ka daw ka bha khnang ba ki briew kin ïatiplem kum kaei ka kam ba u la leh kaba u da donbok kat ban ïoh kata ka medal.

KA SKUL U H. KISSOR SINGH HA JUWEI.

“U Khasi Mynta”, Nailur 1, 1896.

Na ki Khasi u Babu H. Kissor Singh u long uba la pynfeng kawei ka skul ha Juwei. La ka long shisha da ka bei ki Uniterian na Amerika, hynrei ka jingsdang ka long ka jong-u bad ka jingpyniaid bad ka synshár ka long ka jong-u hi hadùh mynta. Ki khynnah ki don palat 40 ngut. Ka jinghikai ha ka *dril* (jingpynshadsuloi) bad ha ka jingshalak khrak-khrak khrik-khrik ia ki khynnah ka long kaba la loh ka jingiaroh nadùh u saheb khmih skul (Director of Public Instruction) hi.

Bad u la durut bha ia ki khynnah ba kin da tip thikna bha ia ka jingkynnoh ki dak Khasi, bad ba ka jingkynnoh bad jingsper ia ki ktien ruh kan da long thik kumba kren ia ka ktien Khasi shisha. Um shah ia ki khynnah ba kin shu kynnoh lnger ia ki ktien katba ki mon, lane ba kin sper ne kynnoh kum mynno-mynno.—Ba ia ka ktien *ju* kin kynnoh pynban *jiw*; ia ka ktien *kpa* ba kin kynnoh *kopa* (*kypa*); ia ka ktien *ba'nda* ba kin kynnoh *bonda* (*b'ynda*); ia ka ktien *shrieh* ba kin kynnoh *shri ne shiri*; ia ka ktien *hynrei* ba kin kynnoh *hinrei*; ia ka ktien *rwai* ba kin kynnoh *riwai*; ia ka ktien *bneng* ba kin kynnoh *boneng* (*byneng*); ia ka ktien *jrong* ba kin kynnoh *jerong* ne *jyrong*; ia ka ktien *sngew* ba kin kynnoh *sngow*; ia ka ktien *kynrad* ba kin kynnoh *konrad*; ia ka ktien *jngi* ba kin kynnoh *jingi* lane *jyngi* & kr. Bad ia ki nonghikai hi ruh u mahám jur-shaphang kane.

KA IINGSHONKOT HA MAWKHAR.

“U Khasi Mynta”, Nailar 1, 1896.

Ha Mawkhar mynta la thaw da U Babu Jeebon Roy kawei ka iing-shonkot ka bakhraw shibùn. Ka kór bad ki tiar baroh la phah na Korkata bad ki lajan poi ruh. Lehse sa tang ar bnai ne u la lah ban'sdang ka jingtrei shonkot ha kane ka iing-shonkot.

Katno ba sngewtynnat haba ioh-i ba mih kum kine kiei kiei ha la ka ri, bad ba la mih trai ruh da ki Khasi hi. Kum kine ki kam bad ki jingtrei kiba pynphùh pynphieng ìa ka ri bad ìa ki trái ka ri. Sa khyndiat snem ngi ngeit ba kin mih bòn kum kine kiei-kiei ki bathymmai bad ki kam ki bakhraw bad donjourom.

Haba la kren shaphang ka kyrteng u Babu Jeebon Roy ngi sngew ba ka donkam ban pynkynmaw ba u dei hi ma u uba la plie ìa ka Entrans skul (Entrance School) ha Shillong.

Lada kam shym long da ka jingialeh u Babu Jeebon Roy tip kein hadùh mynta ka la plie ne em ka Entrans skul hangne ha ri Khasi jongngi.

Ka Welsh Mission jongngi ka la thér shisha ka spah na ka bynta ka jingbha ki met jongngi bad ka jingim ka mynsiem de.—Ka la pynlut da ki lak ki putit. Ìa kane ngi la dei ban nám ha u máw ha u dieng. Hynrei ym bakla ban tharai ba, ki Phadri ki bamynshwa kim shym la mon ban bùh ka skul kaba lah ban plie lynti ìa ngi ban ioh ka jingstad kaba kham kor kat ban ìa syrbùd bad kiwei ki jaid bynriew. Dei kane kawei ka daw na ki daw bah kiba la pynsahlong ìa ngi. Ha nujor, mynta dang shiphew ne khatar snem dang plie ka Entrans skul; katno u la roi u khùn Khasi!—Katta ban da plie lei-lei ka Entrans skul nadùh 30 ne 35 snem (*naduh ba lu don ki nongpule kot kiba lah ban pas Entrans*) katno kan da la roi ka ri ha ka jingstad.

KI- SKUL HA RI KHASI BAD SYNTENG.

“U Khasi Mynta”, Nailber 1, 1897.

Ka jingngùh kaba khráw ngi dei ban ai nyngkong, ía ka Sorkar : namar haba ka la jop ía ngi kam shym la leh-bein kumba ki nongjop kiba bieit ki juh leh ía kita kiba shah jop: hynrei ha ka jaka kaba leh bein ka la nanglehbha pynban. Kane kaba plié ía ki skul bad kaba kyrshán ía ki ka long kawei na ki kámbha ba khráw ba ka Sorkar ka la leh ía ngi . Ngí sngew ba ngi dei ruh ban aingùh ía kata ka Serampur Mission (Serampore Free Church Mission) kaba la kloí ban phrang nyngkong ban walam ía ka jinghikai sha kane ka Ri; bad kham tam ía ka Welsh Mission (Welsh Calvinistic Methodist Mission) kaba la kyrshán hadùh kane ka sngi da ka jinglut kaba khráw shibùn eh, bad da kaba íáíphah ía ki nonghikai na Bilat bad na Khasi hi.

Khngang ban sah ka jingkynmáw ía ki skul bad ka jingpyrto ía ki nonglehba ía ngi, nga sngew kumba ka bit ban bùh ha ka jingthoh kumne da kaba sdang naduh ba ki skul ki la long nyngkong ha kane ka Ri haduh kumba ki long mynta: namar mynta ngi la shem ba ka jingong ki Khasi “ba kumba ki la nguid noh ía ka kot ba la ai U Blei, ha kaba ki klán ía ka wah, ba ki lah ban shu kynmáw ha ka dohnud hi”, ka long ka bam lah shuh ban shaniah. Bùn ki jingtip babha bad ki jinghikai ba kordor, ki la shu íap noh ryngkat bad kita kiba la íoh ía ki, namar bam shym la bùh ha ki jingthoh.

U Sahep phajri uba nyngkong eh uba la wan shane.u. la long u Sahep Lish uba dei na ka Serampore Mission. Une u Saheb u la leh shitom shibùn ban nang ía ka ktien Khasi, bad u tang shu nang katto katne u la sdang kylla ía ka kotbah Phareng (Bible) sha ka ktien Khasi, hynrei,

imat, ba namar ba kata ka Mishon kam lah kyrshán, ka la shu iehnoh khlem da phah phajri shùh hadien jongu. Hynrei ngi la donbok shibùn ba ynda la iehnoh kata ka Mishon, la shimti pat da ka Welsh Mission ia kane ka ri. Kane ka Mishon ka la phah ia u Saheb Lui (Mr. Lewis). Une u Saheb ynda u la shong katto katne ha kane ka ri, bad ynda u la khamnang ia ka ktien Khasi, ym tang ba u la kylla pat ia ka kotbah ba la leh da U Saheb Lish; hynrei u la thaw pat sa 7 tylli ki kot Khasi, kata, kine, (1) Ka "Khasi Primer" (2) Ka Kot "Tikir" (3) Ka Kot "Laiphew" (namar ba ka don 30 sla) lane ka "kot Nongialam" (4) Ka "kot Jingrwai" (rim) (5) Ka "kot Iong" (namar ba ka Iong ka jingsop) lane "Wan sha U Jisu" (6) Ki Sáv Gospel, bad (7) Ki "Kam ki Apostolos." Bad ka Mem jong u ka la kylla sha ka ktien Khasi ia ka kot Pilgrim (Pilgrim's Progress). Ia kitei 7 tylli ki kot ba la ong haneng la thoh ha ki dak Bangla (Bengali): namar ha kaba dang walam ia ka jinghikai sha kane ka ri, ym shym la thmu eh ban pynkhráw kumne kumba ngi loh-i mynta, hynrei tang ban shupynbit ia ki Khasi ha ki jing ia khaí-pateng bad ki Dkhar. Na kaba kum kata ka jingthew bad kiwei-kiwei ki dáw U Saheb Robinson (Inspektor ki skul) bad u Saheb Hedson, (Hudson) uba long nongbishar (Junior Assistant Commissioner) ki la bùh ban hikai da ka Bangla.

Ha kata ka por la don tang kine harum 10 tylli ki skul bad 132 ngut ki khyannah skul.

Ki kyrteŋ ki skul	Ka No ki khyannah skul	Ka jingbatai
Nongsawlia (<i>Shynrang</i>)	34	Namar ba don tang khyndiat eh ki skul kumne, U Saheb Robinson u la ai Rs. 50/- ha u Saheb Lui man la u bnai ban kham pynkhráw shuh.
Nongsawlia (<i>Kynthei</i>)	20	

Ki kyrteŋ ki skul	Ka No. ki khynnah skul	Ka jingbatai
Mawsmāi	8	
Sohra (Twa)	26	
„ (Nongrim)	10	
Saitsohpen	6	
Sohbar	5	
Nongwar	10	
Nongkroh	7	

Hynrei ka jinglapher kaba kat ka mihngi bad ka sep-
ngi ka don haba ia nujor bad kaba ka long mynta. Mynta
tang ki skul hi ki la palat ia 230 tylli bad ki khynnah skul
lajan 4,500 ngut baroh bad ka jinglut haba kheifi lang bad
kaba ka ia ai ka Sorkar ka la palat Rs. 40,000/- shi-snem
shi-snem.

Haba shupeit ia ka jingroi ki skul, bad ki khynnah
skul bad ia ka jingpynlut kaba khrāw kattei-kattei, ka la
dei hok ia ngi ki Khasi ban sngewngūh ia ka Welsh Mishon
bad ia ka Sorkar shibūn eh; hynrei katno tam ba ngi dei
ban sngew ngūh ia ki, haba la ioh-i ba ka jinglutspah bad
ka jingtrei shitom jong ki ka la pynlong ia ngi kumne kumba
ngi long mynta.

T. J.

KA JINGAI BASBUN I BABU JEEBON ROY.

“U Khasi Mynta”, Nailur, 1899.

Ki Khasi ynda ki la nang pule kot kin leh alu? ym dei tang ba kin leit hikai, ne rep lyngkha, khañi ne leh kiwei ki kam tang hapoh la ri Khasi bad tang para Khasi, u dei ban leit ban shong kam ban leit khañi sha Dkhar. Hato khlem da nang Bangla u lah du ban leh ia kine baroh? Kane ka long ka bam lah long. Wat ban shong kam ha ki aphis ha Shillong ruh u Khasi u lynñiar kaw shi kaw ba leh ibein ki Dkhar. Phi tharai ba lada u Khasi u la nang bha ia ka ktien Bangla ki Dkhar kin nud ban ibein ia u bad ban ia kren pasiaw eh ha khmat jong u kumba mynta? Namar ba ha skul Mishon Mawkhar kim suitñiew ban hikai Bangla ia ki khynnah Khasi, kumta ka la pynkit khia shibun ha ka jingmut ki katto katne ki Khasi bad mynta ki sdang ban thaw kawei ka skul ha Mawkhar kaba ki khot Mawkhar Bangla Skul. Hangta yn hikai ia u khynnah bad Phareng, Khasi, bad ia ka Bangla da kaba kham janai, bad kan long ka Mainor Skul. Jar uba pas na kane ka skul un leit ha ka klas kaba lai Entrans bad un shim ka Sekhon Langwej da ka Sanskrit. Mynta dang ar bnai ne lai bnai kane ka skul ka sdang bad katno ba ki khynnah ki la roi ha kaba pule Bangla. Kane ka skul ka la long khamtam da ka bor I Babu Jeebon Rai. I Babu Jeebon Rai I la kular ban ai 5,000 tyngka, u Anup Chand kumba 350 tyngka bad don ruh kiwei kiwei kiba ia ai. Ngi kyrmen da ka bor U Blei kane ka skul kan long bad kan pynbha ruh ia ki Fhasi. Kumta ka kyrteng I Babu Jeebon Rai kan tang sah pyrto ha u briew bad U Blei.

EDITORIAL "U KHASI MYNTA", IAIONG 1901.

La pynbna ha ka Assam Gajet kaba 30 tarik L'ber 1901 shaphang ban long ka Text Book Committee ha Assam, kan long man ka snem shisien shi snem ha Shillong ha u Nailur ne Risaw.....

Ka jingpyrkhat ka Komiti kan long ia kine kiei kiei harum:—

- (a) Ban pynkylla ia ki kot pule ki skul.
- (b) Ban tyrwa ne pyrkhat ban thaw ne pynmih ki kot pule thymmai &c.
- (c) Ban tyrwa ha u Direktor ki Skul ia ki kitab na ka bynta ki skul bad librari (library), &c.
- (d) Ban ai report ia ki kot kiba u Direktor ki skul u phah sha ki ban ai la ka jingmut.
- (e) Ban jied ki kitab pule kiba dei ki kitab Engraji.
- (f) Ban pyrkhat ba ka dor ki kitab kiba la buh ban pynpule ha skul ka long kaba biang ne em.

Kin don pat nalar nangta sa ki Komiti kiba hapoh (Sub Committee) ki ban pyrkhat ia ki kitab kiba dei ha la ka Distrikt.....Hynrei haba pule ia ka dkhoh kaba 12 shaphang ka Sob Komiti ka ban jied ia ki kitab pule kiba ha ka ktien Khasi ba kin don tang lai ngut ki briew bad kita kin long tang u Saheb Deputy Komishnor, u Sob Inspektor ki skul bad uwei u Saheb Phadri ka long ka bam sngewtynnad eh. Balei ba u Saheb Shiph Komishnor um ai ba kin don hi hynriew ngut ki riewdkhot jong kata ka Sob Komiti

kumba ka long sha Shilot bad Assam. Mynta don bun ki briew kiba thaw kitab, bad don ruh ki nong-
 lalam jong ki jaid niam kiba lapher lapher ha ri Khasi.
 Mynta ka don ruh ka jinglapher ha ka jingspel; kat kiba
 dang thaw kitab Khasi lada ki Khasi ki Saheb ne ki Dkhar
 lait na ki Saheb Phadri ka Welsh Mishon ki la spel ia ki
 ktien Khasi ha ka rukom (Phonatik) kaba kham dei, ki
 la bret noh shibun ia kito ki jingspel bakla kiba rim. Ki
 la ia don ruh mynta ki skul jong kiwei kiwei lait na ki jong
 ka Welsh Mishon, la don kum ka skul Uniterian, ka skul
 I Babu Jeebon Roy, ka skul ki Roman Katholik, ka jing-
 hikaj kot ki Bramo bad ka kitab ki Khasi Church of England:
 ha kine baroh la hikaj da kane ka spel mynta kaba dei.
 Bad kine ki long kiba la pynmih bad ban dang pynmih
 bun bah ki kitab. Hato kine kin ym don ka jingsyier
 ba ia ki kitab jong ki la ki bha katno katno ruh ban shu
 bad sha kyndong haba long ki nongjied kitab tang da u
 Saheb Phadri bad u Sob Inspektor (ba ngi ngeit um nud
 ban jam eh) bad u Saheb Deputi Komishnor? Lada u
 Saheb Shiph Komishnor bad u Direktor Saheb kin da pyr-
 khat ia kane kan bha shibun eh, l'ymda kumta kane ka
 jingleh kan pynmih ka jingleh shiliang ha kaba jied ia ki
 kitab bad hangta kan pynmih ka jingba'm suk ha ki briew.
 Lada u Saheb Shiph Komishnor un thung shuh sa lai ngut
 ki briew, uwei na ki Uniterian, uwei na ki Saheb Roman
 Katholik bad uwei napdeng ki Khasi kiba kham rangbah
 bad ba ju thaw kitab kan pynhun ia ki briew bad kan pyn-
 mih ka jingleh hok khlem leh shiliang.

HA U EDITOR "U KHASI MYNTA."

"U Khasi Mynta", Nailur, 1902.

Ngan sngewnguh shibun eh ba phin kyntiew kane khyndiat ha ka kot khubor jong phi.

Na Mawkhar Bengali Skul ha ka snem ba la lah lai ngut ki khynnah skul ki la mih ai eksamin ha ka Lower Primari baroh lai ngut ki pas.

Ha kane ka snem san ngut ki mih ai eksamin baroh ki pas. La thoh sha u Direktor (Director of Public Instruction) ki skul ba un ai *skholarship*; u la ai jubab u ong ba baroh ki *skholarship* lah sám noh, namarkata um lah ai shuh. Kane ka long kaba sngewphylla shibun eh hato ei ba sám ia kane ka *skholarship*? Kam dei ia kita ki nong bynta *skholarship* ban da ia khmih lang baroh saw-dong, kat kiba i shong hok ban ia loh ba kin ia ai lem?

La bunsien la thoh bad pyni ba khlem ka Distrikt Skul Komiti ki briew kim lah ban sngewhun, tang kito kiba dei hapoh ki Welsh Mission te ki sngewbha eh ba ki loh leh mon; hynrei kiba lait na kita te ki kwah ban da long da ka Distrikt Skul Komiti ia kano kano ka jingjia ban da rai ha kaba paw shai, ynda ia tip ki briew baroh.

Hynrei ki saheb rangbah (Superior Officers) kim pyrkhat ei ei ruh shaphang kata ka jingthoh. Mynta kumne la wan poi da u Hon'ble Mr. Fuller uba khmih bniah bha ia kiba rit bad bakhraw ki kam, ngi don jingkyrmen shibun ba ia kane kawei ka kam ruh ba un khmih ne tohkit.

La ai jingkyrpad ban ia loh lem ka jinglarap na ka Munisipal kum ba ia loh kiwei kiwei hynrei u Sherman

(Chairman) u ai jubab ba ka tyngka ba la buh na ka bynta ka jinghikai skul la lah bynta lut, u la ai ia ki Mishon Skul, Laban Bengali Infant School bad Bengali Girls School. Ia kiba loh ka tyngka baroh sawdong bad kiba pahuh ia kita ki shu nang ai nang ai. Ia ka Mawkhar Skul ka ham loh jinglarap ei ei nangno nangno ruh ka Munisipal kam sngewbha ban larap. Hynrei ka khajna Munisipal kam shym long kaba siew tang ka Mission (Mishon) bad ki Bengali, ngi ki Khasi ruh ngi ia siew lang. Te balei yn loh bynta tang ki Mishon bad ki Bengali. Ngi kyrpad ba u Chairman (Sherman) un da pyrkhat biang shaphang kane.

4th August, 1902.

J. R.

KI KHUBOR SKUL.

“U Nongialam Kristan, August 1902.

U Chief Commissioner u la sngewbha ba'n ai Scholarship (bai bām) Rs.25/- shi bnai ia I Anamon ba I'n ioh leit shong skul ha Calcutta. Mynta I la leit sha Bethune College kaba long ka skul bah na ka bynta ki kynthei ha Calcutta. Lehse ki lok kiba shong kham sha kyndong ki'n sngewbha ba'n tip hateng hateng shaphang ki khasi kiba shong skul sha Dykhar. Ngi ruh ngi sngew ba ka bit ba ki lok kylleng ka ri ki'n tip shaphang ki samla jong kane ka ri kiba ia wád jingtip jingstad ha ki skul bah khnang ba baroh ngi'n ia sngewthuh kumno ka ri ka roi shaphang kane. Mynta ha Calcutta kine ki shong skul. Ha ka Free Church College u Alexander, U David Roy bad U Sisorai na Shillong bad u Joy Mohon na Shella. Ha Bishop College u Overland bad u Lowel Gatphoh na Jowai. Ha Calcutta Medical College u Homiwell na Shillong. Ha Campbell Medical skul Calcutta I Flora Mohonroy bad ha Bethune College I Annamon. Ha Dibrugarh pat ha ka skul ba hikai dawai u Omoliwell bad u Sorti Mohon na Sohra. Kine ki khadwei ngut ki long ki Khristan baroh. Ki lok Khasi kiba shait pynrem ia ka niam Khristan ki'n ong aiu ia kaba kum kane, ki sngewbha ba ka ri Khasi ka'n shu sah hajuh ha ka jinglong kaba rim lane ba ka ri jong ki ka'n nangiaid shaphrang bad nangkiw kham shaneng ha kiei kiei kiba bha lem bad kiwei kiwei ki ri. Lada ki'n bisar bok ki dei ba'n sngew ba ka jingwan poi ka niam Khristan sha kane ka ri ka la long ka jingkyrkhu kaba khraw ha bun rukom ia ki Khasi.

KA JINGWAN POI KI WELSH METHODIST HA RI KHASI.

“U Nongialam Katholik”, Naiwieng, 1902.

Ha ka snem 1876 shuwa ne dien, u Babu Jeebon Roy u la ialeh ban long Govt. Entrance School ha Shillong bad la long ruh. Tang shu lah pass Entrance uwei u khun jong u na kata ka skul, naba ki iohi de ba iarap bun ki khynnah sha kata ka skul Government, ki Phajri ki la adkhu bad da ka juh ka buit ki la padan pat bad ki la walam ia kata ka Entrance skul hapoh la iing jong ki bad ka tyngka iarap ka sorkar (Govt. Grant). Kumta tang pass sa uwei u khun utei u Babu Jeebon Roy hi nangta na ka “Govt. aided School” ki Welsh, ki la pynjuklia noh pat ia kata hi ka *Entrance skul* ba ki la ioh bad ba la mih soh.

Lyngngoh u khun Khasi hangta jlang! Hynrei u Babu Jeebon Roy da kata ka juh ka mynsiem kum uba ju kwah ban nang ban tip ki para Khasi ban haba da long skul baheh bad babha ha ri Khasi, u la ialeh pa ialeh pat. Sa long pa sa long pat ka Entrance skul. Ym tang katta u Babu Jeebon Roy u la siew synniang Rs.700/- na ka bynta ban long Govt. Entrance skul biang, nabam ai tyngka (grant) ki sorkar kaba biang. Hangta ki khih pa ki khih pat ki Phajri don “conscience” ka niam Methodist bad ki la ia ong lang ban shu pynlong lang (*amalgamate*) noh kawei ka skul bad ki bad ki sorkar bad ba kin rah noh ia ka Normal School na Nongsawlia ha Shillong lang baroh ba kan dup heh ka skul. Sa long kane ka skul kaba don mynta bad sa mih ki khynnah kiba leit Calcutta kumba ki iathuh ha u Nongialam Methodist ha u Nai August/02 sla 19 col:1.....To kein mynta! To, iapeit bha! Dei u Babu Jeebon Roy ne dei ki Welsh kiba ialeh ban long skul, ban long jingnang jingtip, ka ban kham peitmat ha ri Khasi?

**KA JINGIATHUHKHANA
"U NONGIALAM KHRISTAN".**

"U Khasi Mynta", Nailur, 1902.

Mr. Editor,—Ngi la pule ia ka jinglathuhkhana *U Nongialam Khristan* shaphang ba ki samla Khasi ki la bun kiba shong skul mynta sha Dkhar, ngi kum ki para Khasi ngi la sngewphuhmat ba ngi don ki para Khasi kiba nang laid shaphrang ban kiew ha ki jingstad ne jingroi kiba bun rukom. Haba ki para Khasi ki roi ha ka spah, ha ki jinglong s'iem long bakhraw, ki roi ha ka rep ki roi ha ki kam Sorkar, kiba roi ha ka khañ pateng, kiba roi ha kaba thaw ki skul, ki ling shonkot, kiba long Editor, kiba long hok long bha ngi sngew ia phuh mat lem ngim ju da kylli ne buh jingmut eh ia kaba u long Calvinistic Methodist ne u Church of England, u Roman Katholik, ne u Bramo ne u Uiterian, u Musulman, u Hindu ne u Khasi. Haba u para Khasi pat u leh jah burom, ne u shah leh beñ, ne kren beñ ruh ngim ju da wan eh kata ka jingmut ba u dei na ka niam alu, hynrei ka jinglehrain bad lip ñuhmat bad sngewpangnud ka hap lem ha u para Khasi baroh.

Haba leit jia ryngkhat mynta ba don ki samla Khasi kiba shong skul sohshnong tang na ki Khasi Kristan u *Nongialam Khristan* u pyrta ia ki lok Khasi da ka jingsngew hangamei ne sarong ba kin khmih. Phi tharai ba ngi bishni mo ia kane? em, ngi nang ia kmen lem phi ruh wat long kum kane ka jinglong ba loh phin buh ka jinglasngew-ar ha ki para Khasi kum ka jaid bynriew Khasi. Hato ngi ki Khasi ruh ngin ong mo don u Khristan uba khraw ne don spah kum kiba ym long Kristan ne kiba dei ha kiwei ki niam? Em ym don uwei u ban poi jingmut kumta. U Hajom Kissor Singh u thaw ka skul ha Jowai, u Babu Jeebon Roy u thaw ka skul ha Mawkhar, u buh ka ling shonkot kaba la pynshlur katne ia ka jingthoh kot ha Khasi, u la

wallam ka kor thain-jain, u pynlong ka jingkhali mawshun kaba khraw kaba ym ju don u Khasi uba la trei khraw haduh katto, kaba la kyrshan bun spah bun hajar ki nongtrei hapoh jong u, u la mait ruh la ka lynti ban plie ka skul Entrans ha Khasi khnang ba ngin la lait lynti ban tapoi ri Dkhar ban shong skul bah kumne, bad don bun ruh ki Khasi bam long Kristan kiba dang kham roi ha ka spah, ka khali, hato kata kam long ka jingkmien lem jong ngi u para jaid Khasi shi tyllup? Mano na u Kristan Khasi uba ju wan poi tang tiak kum kata ka jingmut kaba um sngew la kmen lang na ka bynta ka jingman bha ne leh bha u para Khasi, ai la me long na kano kano ka niam.

Lada U Nongialam Khristan u la shu lathuh tang katne, ba kita baroh ki samla shong skul sohshnong ki long ki Kristan Khasi Calvinistic bad ki Church of England ka la biang, ban lei ban da wad ne pyrta la u Khasi da ka jing-sngewhangamei ba un khmih ba un dup shon ha ka dohnud. Tang kane ka tien khadduh nga ong, Ko para Khasi lada phi long na kano kano ka niam, to wat la bud la kum kine ki tien pynpait ne pynkhlad jingmut para Khasi, namar to kynmaw kyndiang ba la me long ha kano kano ka niam la me yn shu khot hi u Khasi, kum ka jaid briew mem lah khlad ne weng noh la ka jor Khasi kaba me la la mih lang na kawei ka tynrai.

U Khasi.

THE EDUCATION IN THE KHASI HILLS.

“U Khasi Mynta”, Risaw 1902.

To

The Editor of the “Bengalee.”, Calcutta.

Sir,

As I have read in your paper and in the “Sylhet Weekly Chronicle” the controversial articles in connection with education in our land, I beg that you will graciously permit me to state some facts which are suggested to me by experience, traditions and records; and which will, I hope, throw some light upon the matter in question, as well as be interesting to your readers.

It seems that the origin of our language was from the Sanskrit as most of the roots of our primitive words are derived from Sanskrit, and we are now trying to show the grounds of this belief by discussions in our Khasi papers. And one book composed by one Sib Charan Roy about to be issued from press, proves that our language originated from Sanskrit and that almost all the rites, ceremonies and religious beliefs of the Khasis also originated from the Ved and Sastras. It is proved that we were from Hindustan, it clearly appears from every respect that we were not from China as decided by some European ethnologists who have not had a perfect knowledge of our language, rites and ceremonies, but who perhaps decided only by judging from physiognomy or through wrong informations. There is a Khasi legend that in ancient time the Khasis had a book or literature, but on their way from some parts of the country to these Hills or uncultivated region while they crossed a river or stream their book was lost from one man who carried it in his mouth, whereas the other party, their brethren, who departed with them to go to another parts of the land

could retain or preserve their own book. They say that that man had swallowed the book, but perhaps that may simply mean that he committed its contents to memory as was usual in those days. So the people who came to settle on these *Khas* or waste lands and who are called *Khasi* have been without their literature, while the people of the plain, whom we called *Dkhar* or *Dykhar*, because they settle in a *Dakhal* land, *i.e.*, possessed or conquered by others, have their own literature. For example I will, of my limited knowledge, show here a few primitive *Khasi* words, which can be traced their origin from the Sanskrit. And I hope that those who know Sanskrit better will kindly correct my mistakes.

	<i>Khasi.</i>	<i>Sanskrit.</i>	<i>English.</i>
Trinity	{ Trai	Trahi	Master.
	{ Kynrad	Kortriad	Lord.
	{ Blei or Bloi	Biloi	God.
	Met	Medh	Body.
	Pyrthei	Prithiwi	World.
	Soi	Soijo	Lasting.
	Kyrpad	Kripa	Beg.
	Kynthei	Kantha	Woman (wife).
	Mahadei	Mahadewi	Queen.
	Khriam	Kriam	Ceremonies or rites in con- nection with sacrifice.
	Jingknia	Jagnia	Sacrifice.
	Khyndew	Khanda	Earth.
	Gud	Ghud	Fort.
	Hok	Hok	Right.
	Sot	Sot	Honest.
	Pap	Pap	Sin.
	Sat-Sonon	Sat-Sonton	Seven forefathers
		(Sat-Rishi).	

<i>Khasi.</i>	<i>Sanskrit.</i>	<i>English.</i>
Ramshandi	Ram-chandi. (Kali).	
Ka Pyrtuh	Prithu	The first king.
U Syngkai	Sukro-Bamon	Priest.
Bamon.	Sukra-charj.	
Song	Sáng	Musical instruments.
Turoi	Turohi	in connection with
Barshi	Bheri	religious ceremonies.
Jatamahet	Jatamahes.	
Jata Bamon	Jata Bamon.	
Kur	Kul gotro	Family or clan.
Japhá (phá)	Pinda	Three funeral cakes.
Biskurom	Biswokormo	The great
Surmoh	Surmay	Artists.

And see the roots of few words in Puranic and Khasi. In Puranic wife is called *ardhangki* which derived from Sanskrit root *ardha* half and *anki* part. In Khasi wife is called *tnga* or *tynga* which derived from Sanskrit root *tanu* body and *anka* part. In Khasi *dait* to bite or gnaw with the teeth it derived from Sanskrit word *danta* tooth. The word *s'iem* or *siem* in Khasi means king while in Sanskrit *simo-iso* lord above all.

There are most of the Khasi primitive words which can be shown that their origin or root is from Sanskrit, but we need not lengthen our article with these.

Before the advent of the British Government great parts of Sylhet, Cachar, Nowgong, Kamrup, and Garo Districts were under the rule or possession of the Khasis, and many of these parts have been annexed to the Government not very long ago.

The Khasis had a very big trade or business in quarrying ore and they had many smelteries all over the Hills. They manufactured guns or cannons big and small and other instruments for warfare. All implements as hoes, doas, axes, wedges, hammers, &c., were manufactured and exported to the plain Districts surrounding the Khasi Hills. In old days the trade in metals exported from our Hills was very great and now-a-days it has almost been in extinction when the cheap metal or iron from England has been imported. The cotton cloths and eara or silk clothes also were woven by themselves for their local and common use. But valuable clothes were received from Kashmire, Burma, China.

Though the Khasis had no written language yet they could prescribe their rites and ceremonies and it is well traced and found that most of them can be found that they resemble those set forth in the Ved and Sastras, though in fact at present they are not strictly or earnestly followed and they are in great complexity. And they framed their laws which are still practised by the Siems and Chiefs in their Durbars as they were aristocratic Government, but now misunderstood as democratic Government, which are well known and respected by the British Government. Only the infliction of capital punishment has since some years ago been reserved to the British Government.

On the advent of the British Government the Khasi chiefs were independent and only a treaty of alliance was executed between them and the Hon'ble Company. But many years after, that some of them as the Siem of Synteng or Jaintia and others were made dependent while the rest of them have been made semi-independent states bound by some agreements. Though in these days a great portion of their territories have been annexed and a great part of their powers taken away yet they are remaining and they will continue to remain in their semi-independence for years

more or for ever if God wills, and if the British Government thinks proper and remembers the treaty executed in former days.

A few years after the advent of the British Government about 65 years ago a branch of the Baptist Mission from Serampore came and compiled a first book of Khasi words in the Bengali characters for teaching the Khasis to read and write, and few non-Christian Khasis were taken to Serampore where they received some English and Bengali education in the Baptist Mission and they came back and became useful in some Government employments in their land. If since those days we have continued to be more and more familiar with the Bengalee characters and Bengalee and Sanskrit languages, perhaps we would have found our origin long long ago.

When the Baptist Mission could not, for some reasons, continue their work in the Khasi Hills, the Welsh Mission commenced with her agents to work in our land, and they prepared their first book of Khasi Vernacular in the Roman characters, they were continuing in teaching the Khasis to read and write their mother tongue, and at the same time they opened an English Normal School at Cherra, aided by Government, from which at the very outset promising scholars, as the late Rev. Juramon the most eloquent and logical preacher we ever heard in Khasi, Babu Mohon Roy, late Sub-Deputy Collector and many others, were produced. If there had been an earnest aim and civilized management, since those days for raising the Khasis to a higher or collegiate standard of education; there is no doubt that the Khasi scholars of those days could compete with their Indian scholars in University Examinations.

It appears that our influential Welsh Missionaries in Khasi Hills had no intention or were too slow to give a higher

education to the Khasis. But in the face of all discouragement and hindrances our Babu Jeebon Roy, retired Extra Assistant Commissioner a self educated Khasi, fought courageously and persistently for opening the Government High School at Shillong for educating his Khasi boys. When Babu Jeebon Roy in co-operation with few Khasis and some influential Bengali gentlemen of Shillong could get the sanction of the Government, a high school at Shillong was opened. Babu Jeebon Roy in the commencement subscribed Rs.700 for the maintenance of the Government High School. At that time the things did not go on smoothly between the Welsh Missionaries and the persons through whose instrumentality the Government High School was opened, perhaps because some fancied that their honour in this respect was staggered, especially when they saw that Sib Charan Roy (Babu Jeebon Roy's son) had passed the Entrance Examination from the Government High School in the year 1880. Afterwards the late Rev. T. J. Jones a Welsh Missionary stationed at Mawkhar Shillong, who was respected by Khasis and all natives for his piety and equanimity, &c., was stimulated to work earnestly towards the opening of a Mission High School at Mawkhar, Shillong. And he tried to bring round Babu Jeebon Roy and other supporters of the Government High School. He succeeded in persuading Babu Jeebon Roy to bring his sons and other boys to the Mission High School; and the first boy who passed the Entrance Examination from the Mission High School was Hori Charan Roy the second son of Babu Jeebon Roy.

Again some months after, through gross misunderstanding the Union was broken and Babu Jeebon Roy with his friends took away all his school boys and others who were under his influence, and the Government High School was revived. In the following year one Khasi boy named Kupaldonsing passed the Entrance from that school. And Raimohon Diengdoh, Harrison Roy and many others afterwards

passed the Entrance Examination from the Mission High School also.

Again the separation caused through difference of opinion was redressed, consequently the Government High School was altogether amalgamated to the Mission High School; then the Government Normal School from Cherra also was amalgamated together, and the Government Headmaster the Revd. J. C. Evans from Cherra was brought to Mawkhar Government and Mission High School, and the staff of the School was strengthened in every respect."

Many people remember Revd. T. J. Jones with love and respect because his nature was never to be ashamed to admit his defects and to appreciate the good qualities or noble attempts of any one without any consideration of the distinction of nationality sect or religion. And because they know also that with sincerity and earnestness he wished not only to maintain the Entrance School but to open a college in Shillong, if possible.

Though in the eyes of the natives or Khasis there were or are gross defects in most of the Agents of the Welsh Mission in Khasi Hills, but we should not be unthankful to them for the rest of their good efforts, especially to the Welsh Mission for its sincere and religious aim to improve and better our fellow Khasis spiritually and secularly. And we hope also that the Missionaries or Authorities will not consider that the attacks of papers or public criticism is a uselessly meddlesome or libellous as long as their personal or national character is not unreasonably or badly injured, because public criticism is the looking glass of the liberal and honest authorities and public men where they will see themselves and correct their human short comings.

Through the generosity of the Welsh Mission and the

Government that the Education in the Khasi Hills has been so widely spread, and that the Khasis, in the last census, have, according to the proportion of the populations, a greater number of literate persons (especially women) in English or Vernacular than any race in Assam or in India. This fact was alluded to by the Hon'ble Mr. Fuller Chief Commissioner of Assam in his speech delivered in the prize distribution to school boys and girls, which took place in the 30th August 1902, at Mawkhar Shillong. Though most of the literate people of the Khasi Hills have acquired their literary knowledge from the aided schools (we call them aided schools because the Government has given a considerable annual subsidy to the Mission for educational purposes) of the Mission in the beginning, if not all along, some from Hajom Kisor Sing's school and some from Babu Jeebon Roy's Bengalee and Middle English School, but we know that a good number of them, men and women, have learned to read and write their mother tongue by private study at home in order to manage some how or other their own private business or to amuse themselves in reading Khasi newspapers and books. From the above facts and circumstances it appears that the education in the Khasi Hills will become more popular, than it is in any other parts of Assam in the long run.

There are three printing presses in Khasi, one belonging to Mrs. James, Shillong, one belonging to Babu Jeebon Roy, retired Extra Assistant Commissioner of Mawkhar Shillong; and the third one belonging to the Revd. Fr. Abele of Laitkynsew. There are four newspapers, one of them is a political paper known as "*U Khasi Mynta*," two of them are very much sectarian of the Welsh Calvinistic Methodist and the fourth one edited by a German Missionary contains religious, social, moral and political subjects.

All papers are in Khasi language, and three of them are printed in Babu Jeebon Roy's Press known as "*Ri Khasi Press*."

There are many dozens of books, compiled, composed or translated by Missionaries and Khasis, most of the books issued within these ten years have been printed in the "Ri Khasi Press," Mawkhar.

When we know that the university authorities have appointed our Khasi language as second language for female candidates in the F. A. Examination, we are very glad though we have not known what are the Khasi books taken as standard books. There are two books in Khasi language, one is Hit-Upodesa and the other is the History of India, translated and compiled by Babu Jeebon Roy since some years ago, and there is one Hints for the study of Khasi language compiled by Nissor Singh, we don't know whether these books were taken or not into consideration by the syndicates to set them as standard books in the university examination for the Khasi girls and boys.

The mode of spelling and constructing the Khasi words by our Welsh Missionaries is very strange and misleading for the foreigners and even for the Khasis. Sir Charles Elliot, Chief Commissioner of Assam, has passed the following remarks in his Proceeding in June 1884 in connection with the method of their spelling the Khasi words "The Welsh Missionaries in the Khasi Hills are an old established body, and they have unfortunately proceeded in the wrong tack. Not only are all the Khasi religious and educational books printed in the Roman character, but the transliteration is so barbarous and uncouth that it requires the reader to learn Welsh in order to know how the words are meant to be pronounced." Though their wrong spelling of the Khasi words had been objected by many enlightened Khasis and it was pointed out in many issues of the "*U Khasi Mynta*" long ago, yet our Welsh Missionaries are still embracing and defending their own old style and spelling of our Khasi language. But we are glad now that all the independent

and enlightened Khasis, the Khasi authors, the German Missionaries and other leaders of other sects and communities in Khasi have adopted a new and phonetic mode of spelling in writing letters, books, tracts, &c. in Khasi language, "a spelling which is going to a right direction" as has been remarked by some learned European gentlemen. And we hope that now is the time that our Welsh Missionaries should be pleased to come round to this "right direction."

To correct the mistake in the Weekly Chronicle, we wish to say that all the literate persons in our Khasi and Jaintia Hills are not only Christians, but some thousands of them are non-Christians also.

Notwithstanding all these signs of progress in literary knowledge we believe that the technical schools are badly wanted in our Hills. because without some technical educations, a simple and general literary knowledge tends to make most of the half educated (especially those who have read in schools) to imbibe the habit of idleness and cherish the fanciful ambitions. These, on leaving schools, hanker after light works as clerkships and teacherships, &c., but are disinclined to cultivate, to carry or do any hard but honest works with their hands and body.

Shillong, }
24-9-02. }

HORMU RAI DIENGDOH.

EXTRACT NA "U KHASI MYNTA" NAILUR 1903.

Mynta ki la pynbna ha ka Gajet ba ki kitab ban pule ki Khasi ha ka Entrans kum ka *Second language* kin long kiba na ka Baibl, kawei ka kitab u Joshua, ar ka kitab Judges bad lai ka kitab u Job. Ia kane yn sdang naduh ka snem 1905. Ngi ilyngngoh balei ba kim shym la shim de bad ia ka kitab Jingsneng Tymmen u Radhon Singh Berry bad kiwei ki kitab ba shna ki Khasi.

KI SKUL HA RI KHASI.

“U Khasi Mynta”, Lber, 1904.

Ha ka 22 traik u Nainohprah 1903 la mih ka Purwana na u Deputi Komisnor sha ki Siem, Lyngdoh bad kiwei ki khlieh jong ka ri Khasi ba u kyntu ba kin kham iarap ban sumar bha ia ki skul bad ba kin ia kyntu ruh ia ki kmie ki kpa jong ki khynnah pule kot ba kin phah tista la ki khun sha skul, namar da kata hi kin pynbha la ka ri. Ia kane ym don ba bein bad bun kiba leh naduh mynno mynno. Hynrei don bun pat kiba ym mon ban iarap ban pynbha ia ki skul bad ban kyntu ia ki khynnah ban leit tista sha skul ki ong namar ba da kane ka jinghikai skul mynta ha ri Khasi ym don jingpynmyntoi eh ia ki khynnah ha ka jingtip bad jingstad ka ban pynmyntoi ia ka jingim yn da san, hynrei ki ong ba ka don ka jinghikai kaba thmu tang kat ban shu long Khristan namar ka jinghikai bad ki kitab baroh kiba hikai tang ia ka niam Khristan, ki ong ba man la ka sngi shu pynpule ia ki brierw tang ia kiba kum kine ki ktien “nga pop, u pop, phi pop, baroh pop” bad kiwei de ki ktien bad jinghikai kiba hikai khamtam tang ia kaba kum kata ka jingngeit niam Khristan. Kumta ngi la lonsngew na ki Lyngdoh bad na ki bun ki rangbah jong ka ri ba ki uxor eh ia kane, bad ki bun ki kmie ki kpa ruh kiba diaw eh ban phah skul la ki khun ba kim iohi ba don jinghikai shibun ia ki khun na ka bynta kiwei ki jingtip bad ki akor jinglong bha, &c. Ngï la ju ia kren bad bun ki rangbah kiba ong ba lada ka Sorkar kan lah ban kyntu ia ka Mission lane ba kan buh hi ki skul kiba ym shu hikai eh ktaid shi ktaid tang ia ki kitab niam, kin buh ki adong kiba pyrkhing shibun ha la ki khun ki hajar ba kin kyntu la ki khun ban leit tista sha skul. Ngï tip ba mynta ka Sorkar ka aiti bun hajar ki tyngka shi snem shi snem ha ka Welsh Mission ban pynïaid ia ki skul ha ri Khasi. Ba lada da kita ki tyngka ka thaw ki skul kyrpang kiba khlem hikai niam than eh, kan mih shibun ka jingmyn-

toi bad kan roi ka jingpule kot namar ki S'iem ki rangbah kin kyntu jur la ki khun ki hajar ban pule kot bad kin buh haduh ka adong ia kito kiba lah kiba ym phah skul la ki khun kiba la bit ban leit skul. Hynrei haba mynta kin nud, ne ki sngew mon ki S'iem, ki Lyngdoh bad kiwei ki rangbah ban kyntu jur kumta ban leit kum ha kine ki skul ba hikai eh khamtam tang ka niam Kristan? Haba ki ujur ki briew tang kawei ka ktien ki ong "ngim mon bati phah skul la ki khun ba loh ki leit kylla Kristan" kumba ki ju ong ruh, hato ki S'iem bad ki Sorkar kim la duh nia khleng? Ne phi nud lajar katta ruh ban shu pynbor ia ki briew? Ym bit bad ym shong hok ban pynbor. Em, ki Sorkar ruh kim shym hukum bor. To da pule ia kane ka Purwana ba la shon harum. Ngi tip ba don ki shnong kum ki Nongjri, Umñuh, Jirang bad kiwei kiba ia shait ia kam ia khali bad ki Dkhar ne sha Dkhar katno ki kwah ban loh nonghikai Bangla bad kan da myntoi shisha ruh lada kin loh nonghikai, kum kita kiba nang Bangla ne Hindustan, kin da sngewnguh shibun ia ka Sorkar ba kan ai ki nonghikai Bangla ne Hindustani kum ha kita ki shnong khamtam. Ngi lohi ba ka jinghikai ia ka ktien Dkhar ka donkam ha bun ki shnong. Nalor kata ruh ki kitab Khasi kim dei ban shu long eh tang ki kitab niam, hynrei ba kin pule kum ia ki kitab u Babu Jeebou Roy, Rabon Sing, Radhon Sing Berry bad kiwei kiwei ki ban pynmyntoi ia ka jingtip jingshemphang bun jaid, bad ia ka akor ka jinglong hok long bha (morality). Namar ha ka jingkhmih jongngi ba kine ki kitab Khasi ki biang ban ai jinghikai kaba bha ia ki khynnah skul ba pule ha ki skul rit Lower Primaty kiba ym pat donkam ban hikai ktien Phareng. Namar kan myntoi aia ia ki briew ne khynnah kiba ym shym da thew ban poi shaduh Entrans ne kham shanang ba kin pule pynlut por ia ki kitab Engraji haba ki tang shu dang tip bad spel ia dog (u ksew), cat ka (miaw), &c., ki lada kin; kaba kin nang bha tang ban sngewthuh bad pule ne thoh ia la ka ktien Khasi kan myntoi bad shole kam ka bakhraw.

Mynta la hukum mo ki Sorkar ba la ki kitab I Babu Jeebon Roy ba lap bad ki jong kiwei ruh ban pynpule ha skul. Hynrei ngia ym kyrmen ban pynpule la ki ha ki skul Welsh Mission namar ba ki pynpule la ki jong. Haba baroh mynta ki long kum ki skul Welsh Mishon, ka Government skul ha Mawkhar ka don hynrei naduh ki klas ba nyngkong haduh minor ym don tang uwei u nonghikai Khasi don tang ki Dkhar, hato hangno yn pynrung la kita ki kitab ki Khasi. Lada ka Sorkar ne u Direktor ki skul kin pyrkhath ki la dei ban buh nonghikai Khasi ha Government skul ha Mawkhar kiban hikai naduh ki klas rit khnang ba kin loh pyrto na ki Khasi bad ban rung ki kitab ki Khasi ha ki skul jongka baroh hangne ha Mawkhar bad shawei.

Circular Purwana No.2073—2131.

Khnang ban kham pynroi la ka jingpule kot ha kane ka ri la shem ba don kam ba phi ki S'iem, ki Lyngdoh, ki Sirdar bad ki rangbah shnong ban la trei lem. Kumta da kanə la kyrpad ba phin khmih ba ki ling skul ha ki shnong jong phi kin kham bha na kaba ki ja long bad phin la kyntu ruh la ki knie ki kpa jong ki Khynnah pule kot ba kin phah tista la la ki khun sha skul. Nga khmih lynti ba phin laleh shi-tom-shaphang kane khnang namar ka jingbha bad jing-myntoi la ka ri.

(Sd.) S. E. RITA,
for Deputy Comr. of Khasi and Jaintia Hills.

KI SKUL HA RI KHASI.

"U Khasi Mynta", Jylliew, 1904.

Ngi tharai ba bun kiba la pule ia ki jingthoh jongngi shaphang kane ha "U Khasi Mynta," No.89 bad "U Nongphira" No. 16 bad bun ruh kiba la pule ia ka jingthoh uxor ha "U Nongialam Khristan" jong kiei ruh kiei ki Khasi kiba dei hapoh ki Phadri katba paw na ka sur, ban da ia ki jingbakla jong ki. Kata ka long kaba bha shibun. Hynrei ban shu ia da rap jot eh ia kaba ym i dei bad yn leh tang kaba kin ieit ma ki, yn len ia ka jingshisha kata ym i dei eh. Ngi i-lyngngoh ba ia kiba ngi uxor ne kiba ngi pyni ia ka jingduna ki Phadri kiba long trai khlieh, ha ka jinghikai skul ha Khasi, ki nongda jong ki kim shym ktah bad don kiba ki kohnguh pynban, ki shu said l'khit pathar katba mon. Ngi sngew ba ym donkam ia bud ia ki ktien said l'khit kiba laid palat na ki khmat kiba ngi la kdew uxor ma ngi, Kine harum ki long ki khmat ki jingduna bakhraw kiba ngi kdew ma ngi:—(1) Bam don *Boarding Skul* ha ri Khasi. (2) Ia ki tyngka bai bam Normal jong ki Sorkar la ai tang ia ki Kristan Methodist. (3) Ba bun na ki nonghikai-skul nongkyndong kiba ym nang tang jingkhein, hynrei kiba nang tang ban hikai la ki kotniam ne-pynspel dkhot Kotbah, Kot Tikir, &c., (4) Ba ka jinghikai bad ki kitab ruh ki kham hikai niam eh.

Hynrei ia kawei na kitei ki khmat ki nong jubab na ka liang ki lok Phadri jongngi kim da pynshai pyrshah, pynban ki shu said ktah. Balei ki nongkhmib bam shah shillang kim shym Johi la kumta ia ka jingdonkam ha *Boarding Skul*? Balei ym shym la leh kumta ba ia ka bajbam Normal mynta ym shym la ai shuh ia kiba ym long Kristan Methodist? Babun ki nonghikai nongkyndong kiba ym nang jingkhein jingdiah lait na ka hikai Kotbah, Kottikir, &c., ym shym la loh-i da u Deputy Komishnor, u Sahap

Shiph Komishnor bad kiwei ki Khasi ba dang nang bishar hok? Bad ia kane wat da kito ki nonglada ba bniah jong ki Phadri ruh, ha da pule bha, khatei ki kohnguh hi du, ha kato ka jingthoh lasaid jong ki. Shaphang ba ki kitab bad ki jinghikai ki kham long bun ia ka niam Kristan Methodist jong ngi kitei ki Saheb Sorkar ki la shem ba ka long kumta bad u nongladâ ruh u kohnguh lâr ia kata ha ka jing-, thoh jong u. Tang ba u nongladâ u said khun pat da kumne, u ong, namar ba sha nongkyndong ym ioh nonghikai kiba bha, ba bun na ki khynnah ki don tang ki kotniam ne tang shiteng ki kotpule namar kaei ruh kaei ka daw.

Hawto phi nud pynlamler kumno ia u Dr. Roberts u ba ong kumne ha Oswestry? "We make no distinction between the day school and the Sunday School; the only difference is, seeing that our education is that of the nature I have pointed out, that we have a Sunday School, not on one day, but on seven days of the week." Kumta to wat ia len shuh 'ko ki Nonglalam' ba ngi hikai niam shibun. Ne phi la da klet noh ia la kaba la lah kren? Bad phi dei ruh ban kren pyrshah ba ngi dei ban leh kumta: bad ia ki nonghikai bam long Kristan ruh ym ju ia ai hikai. Phin riaj iano kum ma phi?

Shaphang kaba bun ki khynnah skul bad ba bun kiba pas; Lower Primary ha kane ka ri mano-ba ong em. Namar ba bun ki khynnah skul bad ba ki khynnah Khasi ruh kiba nang, kumta ngi ia kwah ba yn pynbha ia ka jinghikai skul shuh khnang ba kin nang bun bad kin nang pas bha. Ia ka jingbei spah bad pynlut spah ka Welsh Mishon bad ka jingia-synfiang ba khraw (kumba 20 hajar shi snem) jong ngi ki Kristan Methodist ha kine ki kam pynphriang ia ka jinghikai pule &c., ngi ju'ngew pyrto bad iaroh mynno mynno ruh. Hynrei ban kdew ia ki jingduna bad jingbakla ha ki jingpynlaid ym bit shuh? U briew ne ki briew Kim ju lai biang kumta ka donkam ruh barobor ban nang ia

shna ia pyni khnang ban kham bha. Hynrei tang shu kdew tok te la ym bit shuh. Phi la da buh noh ki jingkylli kiba kum ban ong "Haba kumta te balei ki Khasi ki phah skul shibun shibun la ki khynnah ha kita ki skul?" Bad phi la kren maham ruh ia ka Sorkar la kumba phi ong, "Haba pha wan korbar eh balei pham shim noh la i-synniang 6000 tyngka shi snem jong pha na ka bynta ki skul?" Em, ka tien rangbah kam bit long kumne. Haba phi ai ka ja ia ki briew haba thngan ki dei ban bam, lada u khaw kiad ne khaw iwjit te sa lei, hynrei ym bit shuh ban ia ong ba ki khaiñ bad iwjit? Bad tang shu ong kumta phin sa ong, Pha bam lei? To kren mon phi kiba don tyngka katba dang bha la ka sngi. Toi u synniang u para Khasi ruh u ia rung ha kane ka kam. Hynrei kynmaw ba ka jingshisha bad kaba dei kan paw hi. Ngi la iohsngew ba u Deputy Komishnor bad u Shiph Komishnor ki la shem ba kaba ngi la thoh ka long ka bam shym kai. Ki la kren ki la sneng ia ki Sahep Phadri bad *Nongialam Khristun*. Ia ki jingkren bad jingthoh jong ki yn sa thoh pat haba da i donkam.

Ia ki Sub-Inspektor ki skul ngim shym kynnoh pop ei-ei hynrei phi thaw hi ha la u *Nongialam Khristan* kumba ngi la kren ei-ei pyrshah ia ki. Ki nongkhmih skul ki leit khmih skul, wat lada ki shem ba u nonghikai um nang jing-kheñ ne u bieit, kin lah leh atu haba ki trai skul ki la mon bad ibit ban buh da kita. Lada u jaipdeh te kin ia sneng hynrei haba um nang lait na ki kitab niam kin sa leh atu. Ka bor ka shong ha ki trai skul kiba buh ia ki nonghikai.

Kawei kaba phylla tam ka jinglong mynsiem ki *Nongialam Khristan* ba ki nud tim-duh ia ki kot khubor Khasi baroh. Nangno ki wan ~~lah~~ kum kane ka mynsiem? Ba tang ia uba ia pyn-i pyrshah ia lade ki la tim-duh. Ki Phadri ki la pynmih kot khubor la laisien bad kane hynrei ki la iap arsiens; bad ka *Pateng Kristan* kaba ki kyrkhu eh ka la iap arsiens. Hynrei ngi te ngim shym skai ba kin iap, wat

ba lap ka *Pateng Kristan* katno ngi sngewsih. Ia "u Jaintia" ruh bad kiwei ki kot khubor Khasi katba ki nang mih, lada don hi kiba lah bei spah ngi nangkmen namar ka ai burom la la ka ri. Kano kano ka jingpyrshang u para Khasi haba ka man ka long ngi loh burom lem bad haba ka duh ka sniew pat ruh ngi la rem lem. Hynrei kaba leh ne trei kino kino ki nongwei ka burom bad ka jah burom ka leit sha ki. Ia me long ei-ei ko Khasi to kynmaw ba mem lah law la ka kynja Khasi. to da la ka jingtrei ki para Khasi haba im haba lap katba kot ei ka bor, namar kata ka long ka burom jong me. Kaba i-lyngngoh ruh la ka jingiaroh lap-lah ki *Nongialam Khristan* la u kot khubor Jaintia. Haba u dang shu mih bluit ki la da ong ba u Jaintia uba bha mynsiem eh bad ki pynbud bad ka jingkyrkhu. Kumno ki la da nud ban ong la ka kot khubor kaba dang shu mih shisien ba kan bha ne kan sniew. "Kynja ki briew kiba lap-lah ban laroh palat," ong ki Khasi "ki ju kloi ruh ban tim kylla." Ym ju don ka kot khubor kaba lah ban kular ban ym thoñ pynthut iano iano, khamtam eh la ki kynja ba synshar ne ba la pyn-laid la ki kam bha kiba dei la u paidbah. Tip loh sa tang "u Jaintia" katba dang long Editor mynta da u shakri ki *Nongialam* te loh u lah ai kular ban shu rwai lafoh ia ki bad sngi bad synfia.

KA

JINGIALANG KYNMAW

IA

U BABU JEEBON ROY

HA KA 29th JULY 1932.

U Rai Sahip Hormu Rai Diengdoh—"La nga don ha ka jingniun ka met mynta ar·sngi—lai sngi bad ngam shym da ioh ban pyrkhat kumno ban kren, hynrei namar ba nga, sngew ba ym dei khlem da wan ha kane ka jingiaseng kynmaw burom ia I Babu Jeebon Roy, kumta nga la wan. Ine I Babu Jeebon Roy i la long u briew uba ngi dei ban kynmaw burom, namar dei na i ba ngi la ioh ka Entrans Skul. Ia ka jinghikai kot la wallam ki Saheb·Phadri bad dei ma ki kiba la buh bun ki skul ha ri Khasi jong ngi ia kaba yn pynang pule kot ia ki briew, bad dei ban sngewnguh'ia ki na ka bynta kane. Hynrei kim ju thmu ban da ai ka jingstad kaba kham shaneng. Ng i la donkam ban ioh ka Skul Entrans bad ban lait lynti ban leit sha ki jinghikai ba kham shanjrong la kham slem, hynrei ym shym la plie lynti ia ngi ban ioh ia kata. Namar don kiba ong ba yn lei ba ki Khasi kin da nang eh. Bad khnang ban khang-lad ia ngi ki Khasi ban kiew sha ki jingstad ba kham shaneng, ki ong hana ba ki Khasi kim don jabieng ban pass wat tang ia ka Entransruh.

I Babu Jeebon Roy i long iba kwah eh ban kyntiew ia ka jinghikai kot ha ki para Khasi bad i long u rangbah uba i ohi ia ka jabieng ki para Khasi ba kiba lah ban kiew shaid shaid ha ka jingstad pule kot tang la plie ia ka Entrans kaba long kum ka jingkhang; kumta namar ba i long u briew uba ju iawad ia ka jingiapyrkhat lem na u Ekhar-ne u Khasi,

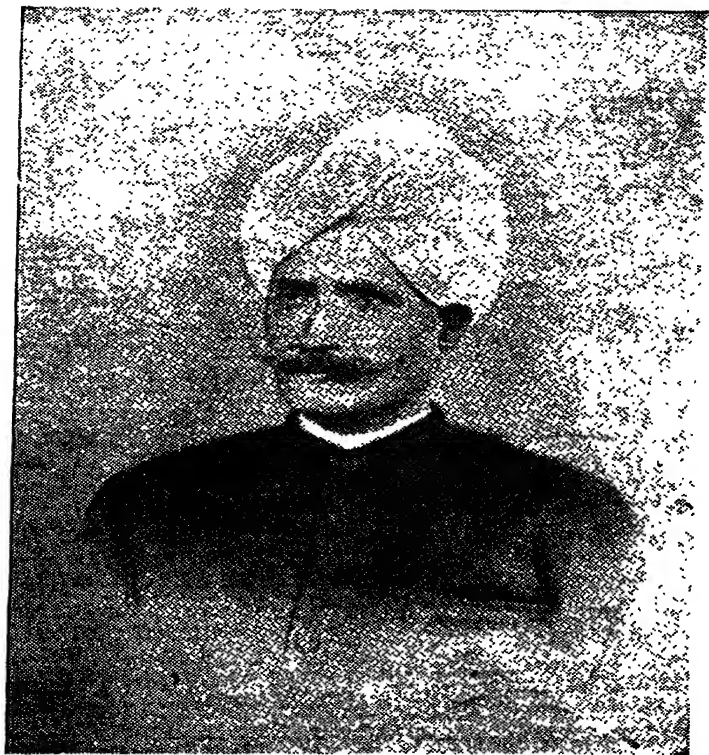
i la iapyrkhat bad syllok bad ki jong u Akhoy Babu bad ki jong u Babu Don Rai Diengdoh bad kiwei kiwei de ki Khasi bad ki Dkhar. I la ialeh jur shibun sha ka Sorkar ba i iathoh ba dei ba yn ai Entrans skul ha Shillong. Bad ka don ka jingiakren bad iathoh kaba ym kai shuh ban weng ia kita ki jingong ba u Khasi hana uba ym lah ne ym bit ban kiew sha ki jingstad ba kham shaneng bad ba dei ban ioh shisyndon ka Entrans skul.

Bad hadien hadien da ka jingialeh jur bad shitom jong i, la lah ban plie ia ka Entrans Skul kaba long nyngkong ha ka jaka ba long Telekrap Ophis mynta. Haba la long kata ka Skul ngi baroh ngi la long kiba la sian katba yn ia long nonghikai rit shi por ar por. Bad nyngkong eh la mih u Bah Sib Charan Roy, u khun I Babu Jeebon Roy, uba la leit pass ia ka Entrans ban shong Eksamin na Sylhet, namar ha kato ka por ka don ka jaka shong eksamin tang ha Sylhet. Hadien ka la jia ba bun bah ki khynnah skul na ka Mission skul na Mawkhar ki la phet noh sha kata ka Gobernmen Entrans Skul ba thaw ki jong I Babu Jeebon Roy. Haba u Rev. Jerman Jones, u saheb uba ki ju nam uba bha, u la iohi ia kata, u la iakren bad ki jong I Babu Jeebon Roy ba un thaw noh ka Entrans Skul ha Mawkhar, bad kumta de u la thaw shisyndon ia ka Entrans Skul bad u la wallam noh ia ka Normal Skul na Sohra ban pynsoh noh bad kata ka Entrans Skul. Sha ka Entrans Skul ba thaw u Sahep Jerman ki la bun ki khynnah skul kiba wan kynriah noh na katai ka Government Skul, namar ha kata ka por ki jong I Babu Jeebon Roy ki la dei ban iakit hi shiteng shiliang ia ka jinglut ka skul, ki iasngewbha ba u Jerman Jones u la plie ia ka skul Entrans kaba ia ka jinglut kit hi da ka Mission bad ka Government namar ba la pynsoh ia kata ka Normal Skul kaba la ioh l'pa ka *grant* ne jingiarap tyngka na ka Sorkar. Na kane ka skul u la pass Entrans nyngkong eh u Hori Charan Roy, u para u Sib Charan Roy, bad kumta man la ka snem ki la mih kiba pass Entrans shuh shuh.

Bad ynda la plie kumta ia ka Entrans Skul kumta ki Khasi ki la lait ia ka Jingkhang bad ki la mih khlem thait kiba pass na ki College ne Skul-Bah. Kumta ngi dei ban buh ka jingkyndaw burom ia ine I Babu Jeebon Roy ba dei na ka jingialeh jong i ba ngi la lait bad ioh ka lynti ban iakiew sha ki jingstad pule kot kiba sha khlieh kumne.

Kawei kaba i la leh ban pynroi ia ka ri ka long ba i la buh kane ka iing-shonkot bad kor-shonkot kaba kyrteng "Ri Khasi Press." Ha ka por mynshuwa la kumba iathuh noh ialade ba nga la pynmih nyngkong ia ka kot khubor Khasi kaba kyrteng "U Khasi Mynta." Ia kata ka kot khubor nga la pynshon ha ka iing-shonkot jong ka Mem u James hapoh sor shatai. I Babu Jeebon Roy i la iakren ia nga i ong ba khnang ban roi ka jingiathoh kot ka dei ban ioh la ka Press shonkot hapdeng ngi ki Khasi bad ba in wallam noh ia "U Khasi Mynta." ban shon ha kata ka Press jong i. Haba i la buh ia kane ka "Ri Khasi Press" nga la ai shon ia "U Khasi Mynta" bad i la pynmih bun ki kitab kum ka *Hit-upadesa* bad bun kiwei kiwei shuh. Bad sa kiwei ruh ki la pynmih ki kot khubor bad ki kitab. Bad dei kane ka Press jong i kaba la pynshlur ia ka jingthoh kot ha ngi ki Khasi haduh katne mynta.

Kano ka jingleh ne seng kynmaw ia I Babu Jeebon Roy kam long kaba dang thaw thymmai hynrei ka long kaba la ju don ha ka rukom ha ngi ki Khasi: la mynta ka la sdang ban duh. Ha ka por mynshuwa ki Khasi ki la ju ai bam kynmaw ia la ki kñi, ki kpa ne ki kmie kiba ki ieit bad burom shisien shibnai, ne shisien shisnem bad teng teng. La shisha aba ki leh ia kata ka da khleh bad ka jingknia, hynrei a long hi ba ki leh kum ka dak ka jingkyndaw ia la kiba iap kiba ki ieit bad burom. Ki ju da ring maw-bynna ne maunam 'maukyrteng ha ka kyrteng ki briew kiba rangbah."



U JEEBON ROY

IV

U JEEBON ROY

(1838-1903)

KA JINGIALANG KYNMAW

IA

U BABU JEEBON ROY

HA KA 29th JULY 1932.

**Ma Note da U Sib Charan Roy Jait-Dkhar u khun une
U Babu Jeebon Roy**

U Babu Jeebon Roy u long u khun U Ramsing Korkata (ba ki sin kyrteng). Balei la sin U Ram Sing Korkata ka long na ka dau ba ma u bad U Rangbah Bi Tham ki la long kiba nyngkong eh kiba leit shong skul sha Korkata ha Serampore ba ialam U Sahep Baptist. U Ramsing Korkata dei u khun ka Tira Rani ne Jait Rani na shaphang Khadsawphra. I Mei kha, I kmie U Babu Jeebon Roy, te dei iba na Shella i khun kha ki Majau na Laitkynseu, bad i la leit shong-shnong ruh ha Laitkynseu bad la kha ia U Babu Jeebon Roy ha Saitsohen.

2. Shaphang ka jingrep ba ki ia ong ki nongkren ha kane ka jingialang: U Babu Jeebon Roy u la long shisha uwei uba la pyrshang bun jait haduh kper Phatok Laban. Ia u Coffee uba la roi haduh katne mynta la wan lam symbai nyngkong eh da une u Babu Jeebon Roy naduh Africa da u Liberian Coffee ia uba u la thung ha Chakla Majai ne Bholaganj Mahal. Ia u soh anar, soh akrod uba bha ruh u la wan lam na Peshwar.

3. Shaphang ka Entrans skul u la pyenieng da kaba sieu nyngkong Rs.900/- ha ka Government tang na lade. Bad tad pass Entrans u khun nyngkong jong u, U Sib Charan Roy Jait-Dkhar, ki Missionery ki la ma her bad U Saheb Jerman Jones (Rev.) u la ia leh im leh iap katba lah ban ialeh

lang noh kawei bad' ka Mission Skul bad ban pynlong En-trans Skul hangta ha Mawkhar Mission Skul da ka tyngka Mission bad ka tyngka-Rapbor ki Sorkar de.

4. Ha kaba thoh kot u Babu Jeebon Roy u la thoh haduh kawei ka kot ban mane tang ia Uwei U Blei bad ban leh hok leh tipsngi ban shem babha ha khmat U Blei.

5. Ha kaba u thoh ia ka History jong ka Ri India u la thoh ba ka jingiap jong ki Nong-India ka la long eh naba ki la thau jait ia lade ne *Caste-System*.

**Jingrwai kynmaw burom ia
U Babu Jeebon Roy ba la iap.**

Mynta ngi wan ialang—ko para khun ka ri,
Ban buh kynmaw burom—I'u Rieu-Rad-Bah jongngi;
Ka met la um don shuh—ngim lah khlem da kynmaw,
Mynsiem b'u ieit l'ka ka ri—ha ngi tyngkrein ki paw.

Na ngi iakhlad la slem—arphew khyndai ki snem;
Ka nam, burom jong u—ka nang phyrnai nangskhem;
Ngi d'wai ngi dem h'u Blei—b'un suk mynsiem junom
Ha dwar Nongthau kyrhai—khlem don jingud shitom.

Ale baroh ngin ieng—matti jong u ban bud;
Ban ieng namar ka Ri—sha phrang khlem pyntud.
Ban kit ka Nam-Burom—bad ki jingkyrkhu ei,
Mynta, hadien-habud—h'u briew bad ha U Blei.

*Ka Jingialang Kynmaw
29th July 1932*

U BABU JEEBON ROY.

“U Khasi Mynta”, Nailur 1, 1896.

U Babu Jeebon Roy, uba mynshwa u Ekstra Assistant Komishnor (late Extra Assistant Commissioner) da kaba u la kiew sha ka kyrdan jingbishar, katno ngi u para Khasi ngi sngew sarong; nalog kata, u long u banyngkong ban hikai ban pynroi ia u sohphch-Nongkhlaw (pear), bad ia kiwei kiwei ki soh Phareng ha Shillong. nalog kata pat u la pyrshang ka jingri jyangri (cattle breeding) bad mynta u la thaw ka iingshonkot, ban suk u Khasi bad ka ban ai ja ia shibun ki briew. Bad uba la faleh da ka bor baroh bad da ka mynsiem baroh ban pynlong ka Skul Entrans ha Shillong (Shillong High School) kum kane kaba ngi ioh mynta. Bad ngi shong hok ban niew ia une u Babu Jeebon Roy kum u nongieit banyngkong na ka bynta la ka ri ha kane ka juk (Leading Patriot of the Day).

JOB SOLOMON.

KA JINGAI BASBUN I BABU JEEBON ROY.

“U Khasi Mynta”, Nailur, 1899.

Ki Khasi ynda ki la nang pule kot kin leh atu? ym dei tang ba kin leit hikai, ne rep lyngkha, khañi ne leh kiwei ki kam tang hapoh la ri Khasi bad tang para Khasi, u dei ban leit ban shong kam ban leit khañi sha Dkhar. Hato khlem da nang Bangla u lah du ban leh ia kine baroh? Kane ka long ka bam lah long. Wat ban shong kam ha ki aphis ha Shillong ruh u Khasi u lynñiar kaw shi kaw ba leh ibein ki Dkhar. Phi tharai ba lada u Khasi u la nang bha ia ka ktien Bangla ki Dkhar kin nud ban ibein ia u bad ban ia kren pasiaw eh ha khamat jong u kumba mynta? Namar ba ha skul Mission Mawkhar kim suitñiew ban hikai Bangla ia ki khynnah Khasi, kumta ka la pynkit khia shibun ha ka jingmut ki katto katne ki Khasi bad mynta ki sdang ban thaw kawei ka skul ha Mawkhar kaba ki khot Mawkhar Bangla Skul. Hangta yn hikai ia u khynnah bad Phareng, Khasi, bad ia ka Bangla da kaba kham janai, bad kan long ka Mainor Skul. Jar uba pas na kane ka skul un leit ha ka klas kaba lai Entrans bad un shim ka Sekhon Langwej da ka Sanskrit. Mynta dang ar bnai ne lai bnai kane ka skul ka sdang bad katno ba ki khynnah ki la roi ha kaba pule Bangla. Kane ka skul ka la long khamtam da ka bor I Babu Jeebon Rai. I Babu Jeebon Rai I la kular ban ai 5,000 tyngka, u Anup Chand kumba 350 tyngka bad don ruh kiwei kiwei kiba ia ai. Ngì kyrmen da ka bor U Blei kane ka skul kan long bad kan pynbha ruh ia ki Khasi. Kumta ka kyrteŋ I Babu Jeebon Rai kan tang sah pyrto ha u brier bad U Blei.

U BABU JEEBON ROY.

“U Nongialam Khristan”, June 1903.

U Babu Jeebon Roy u la iap ha ka 16 tarik jong u 'nai May. La thang ia u ha ka 20 tarik. Ki briw kiba leit on ia ka met iap jong u sha ka jaka thang ha Mawprem ki la bun hajar. Une u lok u'm shym ioh ia ki jingmyntoi na kaba shong skul kumba ioh ki khynnah bad ki samla ha kane ka pateng kaba mynta namar ha ka por ba u dang khynnah ma u ka jinghikai skul ka dang sdang ha kane ka ri hynrei u la minot hi bad u la pyndonkam ia la ki talent ia ka ba'n pynroi ialade. Te kumta u la kiw haduh ka kyr-don Extra Assistant Komishnor.

Ka history jong u ka pynih ba ka jingroi jong uno uno u briw ka kham shong ha ka jingminot jong u hi ba'n ia ha kano kano ka jingiarap kaba u briw u ioh na kiwei. Katno kaba sngewbha lada ki samla jong ngi ki'n ngeit ia kane bad lada ki'n aiti ialade ia ka ba'n trei katba lah khlem da buh jingmut eh ha kaba riam kumne kumtai bad ha kaba shong kulai ne shong bisykl. Kumba ong u Solomon 'ka kti uba trei minot ka pynriwspah.' Ka long kumta ha ka met ha ka jingmut bad ha ka mynsim ruh.

SUPPLEMENT.**“U KHASI MYNTA”**

Jylliew, 1903.

In Memory

of

THE LATE BABU JEEBON ROY.

It is hard to say much when the heart is full, but I cannot stand by in silence and withhold the tribute of affection and reverence which is due to our much respected townsman—BABU JEEBON ROY—whom it has now pleased GOD to take away from our midst. Evidently his mission is done, though the separation seems to us to be untimely. The loss is surely very heavy and almost irreparable. The vacuum caused in the native community in these hills is not likely to be filled up soon. It was my privilege to see and work with BABU JEEBON ROY for the past 25 years. On several occasions both in public and private capacity we had to range ourselves in opposite sides with reference to questions of local interest, but it has, I must admit, seldom, if ever, fallen to my lot to meet with an opponent who united in himself such considerable intellectual powers, such unfailing courtesy, such scrupulous honesty, and such thorough earnestness.

Though a pioneer of almost every industry of which the people of the district may now boast BABU JEEBON ROY never thought of connecting his name with any. Being a man of exceptionally unostentatious disposition he cared not at all for praise or for honors for whatever he achieved. He was indeed a silent worker in the true sense of the term.

Spiritually, BABU JEEBON ROY was an humble and unassuming man. His religion was pure and simple. It is true that he did not profess any creed, join any denomination or sign any articles of faith, but there is no doubt that he sincerely believed in GOD and in the efficacy of prayer. Verily, he has often been seen in his closet sitting in a state of deep communion with the Deity. BABU JEEBON ROY was never partial to any particular religious body. A truly religious man—be he a Hindu, a Mehomedan, a Christian or a Brahmo—was always an object of his love and admiration. As a man of society he had a number of friends and admirers in all sections of the community. Such a man has just passed away. May his soul rest in everlasting peace in Heaven.

S. C. DAS.

**KA JINGIAP I BABU JEEBON ROY,
RETIRED EXTRA ASSISTANT COMMISSIONER.**

“U Khasi Mynta”, Supplement Jylliew, 1903.

Ka la pynkyndit bad sngewsih shibun he ia ki para lok Khasi baroh khamtam eh ia ki Riewdkhot ka Seng Khasi, namar ngi la ia kyrmen ba In sa koit irat pa irat na ka jingpang bajur ba I la laitim, kane ka la long ka jingduh ba khraw ia ngi ki para Khasi baroh, bad khamtam ka long ia ngi ki Riew Seng Khasi ka bam lah ban ong shuh namra ngin ym ioh shuh kum I, uba khmih ia ka jingroi ia la ki para Seng Khasi ban dalam sha ka lynti babha bad badon burom. I la iap ha ka 16 Jymmang 1903, dangstep eh, bad la thang ha ka 20 Jymmang 1903.

Baroh ki Khasi ba shong shakri Sorkar bad katto katne ki Babu Dkhar ki la ioh shuti shiteng sngi ban ia leit on ia I sha jingthang. U briew uba leit ia on thang ladon kumba 6 hajar tam bad Khasi bad Dkhar. Naduh ka sngi ba I iap haduh ka sngi leit thang la khawai ia ki lok kiba wan iarp bad ia kiwei kiwei de. Bun tylli ki sniang la khawai, bad sngi bad miet katba I dang sah ha ling la siat suloi bad bomkula.

Ka jingthang ia i Babu Jeebon Roy *ba la leit* ka long kaba don burom, la rah thang ha u kulai-rùh uba la soda ka jain khor ba kordor bad ba la pyndeng da u 'piengksiari bad kynjri rupa, artat ka lynti naduh ling haduh ban da poi ha jingthang siat suloi bad bet peisa bad tyngka-rit, u wei de u kulai la pyllait rong ban iaknieh kat uba ioh.

La thang ha lùm Mawprem ha la ka bri jong I hi.

**U RIEWDKHOT
KA SENG KHASI.**

NGI LA SAH KHYNNAH MYNTA.

“U Khasi Mynta”, Supplement, Jylliew, 1903.

Tang hateng-hateng, ha kano-kano ka ri ruh, ba wan mih u briew uba long kum u jingshai bad u nongtalam ia ki para-ri jong u. Ynda la bun pateng kane ka rilum ka la pynmih kum uta u briew, bad uta u la long kumba la tip ka pyrthei baroh, U BABU JEEBON ROY. Ka jingkhoh ba ki paidbah jong kane ka ri lum ki ju khot ia u ka long U KPA U SIB, kane ka long ka jingkhoh ieit burom jong ngi ia u. *Da la ka jingialeh minot hi u la kiew sha ka jingstad,* ka burom bad ka spah. *Da la ka jingialeh minot hi u la kiew na ka kam Dak-Munshi sha ka kam Nongbishar.* *Da la ka jingialeh minot hi u la long u Mawdong bad u Khlur-step jong ka ri Khasi bad Synteng ha ka liang ban kyntiew ia ka ha ka jingstad, ka jingnang, ka jingtrei minot bad ka jingmat.* Ngi la tip ia u naduh ngi dang khynnah. U la long uba khie step, uba pyrkhat bniah bad uba smat, bad kaei-kaei kaba u leh, u leh da la ka bor bad ka mynsiem baroh. Mynta ba u la leit wan noh sha ka liang ka ri ki mynsiem, ka long ka jingkyjah, jingsngewblaw bad ka jingduh kaba khraw eh ia ngi, bad ngi la sah khynnah ma ngi kiba dangsah ha kane ka liang ka jingim. Ka jingky-maw ia u bad ka Nomuna jong u kan hiar pateng la pateng. Katta shuwa ban pyn-i ia la ka jingmut. Ngin sa thoh pat, lada ibit U Blei, ia ka jingky-maw shaphang ka jingim bad jingtrei jong U Babu Jeebon Roy.

HAJOM KISSOR SINGH &
NISSOR SINGH.

KA JINGIAP I BABU JEEBON ROY.

"U Khasi Mynta", Supplement, Jylliew, 1903.

Da ka jinglakhlad jong I Babu Jeebon Roy, ka la pyn-long khunswet ia ki shibun—ki khun jong I ki la kylla khunswet, ki riewdkhot ka Seng Khasi ki la kylla khunswet, ka Mawkhar Bengali Skul ka la kylla khunswet bad kumjuh ruh ka "Ri Khasi Press"—bad ym tang katne, ka ri Khasi hi ka la duh u nongfalam babha, ba shitrhem, bad ba stad. Ka jingsngew-sih bakhrav eh ka long, ba, haba ka ri Khasi ba dang long ha ka jinglong khynnah bad ba ka dang sdang ban laid sha ki jingroi bad jingstad, hamar hangne, la wan jia kum kane; bad ngi khmih lyngngoh kylleng la kylleng da kaba ong, Mano ba don na ki Khasi ban shim ne ba lah ban shim ia ka jaka jong I, Em!! ym iohi uwei pat u Khasi ha kane ka por uba bit "*ban kup* ia ka brandi jong I." Lehsey don une lane utai u ban kdew ia ki jingduna jong I—hynrei ngi dei ban tip ba man la u brier u don la ki jong ki jong ki jingduna ba iapher iapher ; hynrei kum u nong-lehbha ia la ka ri ngam shem uwei pat u Khasi uba bit ban iapyrshang bad I. La I la iap mynta; hynrei ki jinglehbha jong I kin neh haduh ki bun pateng bynriew ha ka History jong ka ri Khasi. Ngam shym thoh ia kane da ka jingthew ba I la long u lok ba ieit eh jong nga, bad ba nga kwah ban pynkhlein ia I ha khmat ka pyrthei—Em ngam leh kumta. Nga iehnoh ha phi ki nongpule hi ba phin bishar hi, hato katno ka jingthoh jong nga shaphang jong I ka long kaba shisha. Nga dang kynmaw janai ba ha kawei ka miet jong katai ka snem ba la lah I ong ia nga ba "U Blei u la ai ia nga ka Penshon 200 ngan pynlut ban lehbha la ka ri 100 bad ngan pyndon kam ialade 100," bad ia kane nga ngeit I la leh ruh. Hangno ngin loh kum une u lok ka ri Khasi ha kane ka pateng bynriew? Shaphang ban thoh ia ka jingim jong I, nga iehnoh ia ka ha kiwei ki lok ba kham tbit ba kin leh. Tang kawei ngan thoh ba—kum ia une u lok,

ka ri Khasi ka dei ban pynmih la ki ummat—ngi dang bynnud shibun eh ia I—bad la dang kwah hir-hir ruh ba, lada U Blei u ibit, ba In dang im sa khyndiat snem shuh, khnang ba In pyndep la ki jingthmu. Hynrei U Blei u la mon da kumwei pat. Mano ba lah ban bishar ne ieng pyrshah ia ki jingleh bad jingibit jong U? Sa tang shi kyntien nga kwah ban ong ba, kumba I Babu Jeebon Roy I la prat lynti ban poi sha ki jingroi jong ngi u khun Khasi to ai ia ngi ba ngin ia bud ia ki dienjat jong I da kaba leh katba shong la i bor i bor barit na ka bynta ka burom bad ka jingroi la ka ri, namar ka ri ka dawa na ngi kiba la ioh jingshai katto katne ba ngin leh ia kane kum ka kamram jong ngi hi. Nga hi ha la ka met nga ngeit skhem eh ba yn don na ki symbai I Babu Jeebon Roy hi ki ban mih bteng ia ka jinglong jong I—ki ban ieit bad shakri la ka ri kumba I la leh.

JOB SOLOMON.

U BABU JEEBON ROY BAIAP.

“U Khasi Mynta”, Supplement, Jylliew, 1903.

Ka long ka khubor kaba kthang jlang ban pyntip ba la lap noh une u rangbah Khasi jongngi ha ka step 16 Jymmang 1903, uba khraw. bad don burom ha kane ka ri Khasi jong ngi ha kane ka juk. Na ka jingtrei kam Sorkar kaba rit eh u la kiew haduh ka kam nongbishar, na ka jingnang pule kot kaba shu sdang kot Engreji u la minot bad pynroi da la ka jingialehshitom kat ban bit ha ka kam kaba khraw. La shisha ha ka jingnang pule kot um shym la loh jinghikai kaba bha eh hynrei ha ka jingtip bad ka jingshemphang bad proh ka jingmut u la long u rangbah shisha. Lada yn la mih ha kano kano ka kam paidbah kaba dei ha kane ka Sor Shillong u Babu Jeebon Roy long kum u kaida maida jong ka Sor, u feng hapdeng u Khasi u Dkhar ne u Phareng kum uwei u rangbah ba ki la mane riew rangbah ne riew tymmen. Hynrei mynta shano shuh yn loh-i ne lashem ha pyrthei haba u la leit sha ling U Blei! (kumba ong ngi ki Khasi). Ngi ki Khasi yn la mih ha kano kano ka kam katba dang im une u Babu Jeebon Roy ngi shu sngewshngain sngewphuh bad sngew-sarong namar ngi loh-i ba u don ha khmat kylleh, tyen-tyen, u la kren da ka jingshlur bad kum u nongialam hapdeng uba khraw batri, u Khasi u Dkhar. Mynta ngin ong kumno shuh sa ka dum bad lip fliuhmat shipor haba dang shu kheit noh kumne la u pieng khmat ka ri jong ngi uba long ruh kum u khlur ka ri uba don ka jingphyrnai kat ban la loh-i wat na kylleng ka ri Assam ne kham jngai.

U Babu Jeebon Roy u la don ki Bangla kiba itynnad bun tylli ha Shillong kiba u ai wai ha ki Phareng ki Dkhar, bad u don ka jingkhait mawshun kaba khraw ha Mynteng Nongjri kaba u la shim wai na ka Sorkar 20 snem ha ka khajna 3 hajar shisnem shisnem ba u ai sha ka Sorkar. Nalor

ka penshon ba u loh na ka kam Sorkar lajan 10 snem mynta u don ruh ka jingloh kaba kham khraw na kitei ki ling bad ka jingkhahi mawshun. Ha u jumai 12 June 1897 la duh ki Bangla ki ling baroh bad la sniew ka lynti rel kit mawshun jong u, u la don ka jingma ia ka jingdapram kaba haduh u niuhmat. Hynrei da ka mon U Blei la kor ka dor mawshun sha ka bam ju long mynno mynno, bad haba la die ia u mawshun jong u uba sah bun phew hajar mon, u la lohngong da ki phew hajar, bad kumta irat da ka jingnangpyniaid ki khun jong u ia ka kam bad da ka bor U Blei u la nang kiew ha ka jingkhraw spah bad ka burom.

Mynta hi ngim loh-i la ngi khmih kylleng sawdong ka ri ban don u ban mih pli ha ka jaka jong u. La shisha don ki para Khasi jongngi uwei ar uba khlain ka jingmut bad uba pyrkhath bad khuslai kumno ban kyntiew ne iarap ia ka ri ha ki bun rukom hynrei ka iap kut ka jingmut bam don bor ka peisa. U Babu Jeebon Roy nalar ba u don ka jingtip bad shemphang kaba iar bad ba u la don burom ha ka kam Sorkar, um ju ruid-ruid ruh ban kren ne leh ia kaba dei bad ia id nia, kumba ju long ki para shakri, kane ka long namar ba U Blei u la kyrkhu ia u da ka spah, ka jingbha, jingkoit jingkhiah krat malade bad ka ling ka sem (kaba ym ju don koit ki briew kiba loh ryngkat kumne), bad kawei ruh u dang don katto katne ka dohnud ba kham shlur jong ki riew rim. Katba u thew jait uba don bad ka peisa u da lah ruh ban sdang ne leh. Ka jingmut u Babu Jeebon Roy ka long kaba ym ju shongthait katba nga nga loh-i. Nalar ka kam Sorkar kaba u kit khia bad u pyndep da kaba hun kiba hajrong um ju shongthait ka jingmut tang hangta, namar u ong ba um hun ba un dap tang talade, hynrei u pyrkhath kumno ba kin toi ki para Khasi ruh ba ka khali, ka rep, ka jingtrei jingktah, ka buit, ka akor bad ka jingstad pule kot. Dei u Babu Jeebon Roy ia la ka jinglong Babu Phabu uba la pyrshang ri jingri, rep kba, rep ki soh phylla bun jaid ha ri Khasi, uba ia wanlam nyngkong ia ka kali masi kaba ia

roi katne ha ki Khasi, uba la sdang ka jingkhahi bun rukom, uba la pyrkhath bun walam ka kor saih nar, uba la walam kor thain jaiñ, bad uba la pyrkhath ruh bun rukom ki jingtrei thymmai ban pynshai pynroi ia ki para Khasi. Dei u Babu Jeebon Roy, uba la iaieh ban weng ia ka jingkhah ne padan ban ioh ka skul Entrans ha Khasi; baroh ki Khasi kiba la leit rung ne pas ha ki skulbah Korkata ki dei ban nguh ia u, bad ka ri baroh ka dei ban khublei ia u. Dei u Babu Jeebon Roy uba la walam ka kor shonkot ha Mawkhar bad da kane la roi ki kot khubor, ka jingthoh kitab kaba la ai burom ei ia ka ri katne. Dei une u Babu uba la kular ban ai 100 tyngka shi bnai bad uba da pynlut shisha na la ka pla na ka bynta ka skul Minor ha Mawkhar mynta bun snem.

Hapdeng ki khyndiat snem ba u la wanlam ia ka Kor-shonkot (Press), u la thoh bun ki kitab, bad kiba lut bun hajar tyngka, kita ki kitab ki long ki ban sah bteng pateng la pateng ha ka ri jong ngi. Kaba phylla ban pyrkhath ia ka jingminot jong u ba u trei ban pyndep ia kita ki kitab baroh hapdeng ka por kaba lyngkot eh bad kaba ym khah shuh ki briew kiba lah ban trei minot palat bad khlem da kheiñ ia ka jingluksan. Lait na ki por ha u iaidei kai ne shongkai ha u la buh, imat katba lap ia u ha la iing ym ju kham shem ba um don ha ka jingthohkot lane pule kot. Kane ka jinglong kaba u la don ubaiap ka long ka rukom kaba u la buh kum ka nomuna bad ka rukom ba dei ban bud ha ki para Khasi. Kawei pat ka jinglong kum uba iaidei bad u kha u man u para kher para mer ka long kaba bha shibun. U long uba smat leit khmih ia ki briew ha ka pang ka jhia bad uba iaidei bad rung ruh khah khah ha iing ki lok, ki kha ki man, um ju da pynpher ia uba rit ne ba khraw; katba dang don ma u ka shngain ka surok Mawkhar, man ka jan miet ne mynstep; uba smat ban leit on thang ne on tep ia ki nongiap, u long uba iakren bad ki kynthei ne shynrang, ki khyannah ne rangbah, bad ki nongkitnong, ne wat bad u nongkhrong

um bynnud ban iakren ka ktien. Bad la u khraw ne riewbha ruh um ju leh palat briew, ha kiei kiei baroh u leh da thew iaid da thew, imat kumba u kwah ban pyni ba u long ryngkat bad sngew ryngkat kum ki para Khasi baduk; u long uba ia pyndei lok bad ki briew baroh, bad u Hindu ne Musylman bad u Khristan ne Bramo ne Uniterian ne u Khristan Katholik; u long uba bat skhem la ka niam Khasi bad uba shaniah Blei shibun ha kiei kiei baroh.

Ka rta jong u ka dang long kumba 68 snem ne, u dang don ka bor ka met bad ka jingpyrkhat kaba khlain, lada u im sa 15 ne 16 snem u dang bit. Lada U Blei um shym la khot noh, lada un sah wat sa tang san snem un pyndep bun ki jingthmu babha jong u. Ki kam kiba u la kit khia eh ha ka por ba un sa ioh pang bad kiba u kit khia ka jingmut wat ha ka jingpang ki long ka jingthoh kitab, ban pyntrei ki kor thain jain, ban walam ka kor trei nar ne sain nar ha ri Khasi. Hynrei yn ong kumno ia ka mon U Blei! Mynta la phra bnai ka shu kem kyndit ka pang iap shiliang ha ka 6 tarik Nailur 1902 bad u la pang haduh ba un da khlad noh na ngi kumne. Mynta ngi ki para briew ngi ia duwai sa tang ba U Blei un map ia ki pap bad ki lait ki let u baiap bad ba un leit beit sha U Blei ha ka jingsuk. Bad ba ngi kiba im ha pyrthei ngin iabud ia ki kam babha jong u baiap katba ngi lah synei ba ai bor U Blei Kynrad ban shakri la ka ri Khasi barit bad baieit.

HORMU RAI DIENGDOH.

Ia u Babu Jeebon Roy la thang ha ka 20 tarik Jymmang 1903. Ia ka krong ki thaw kulai-rùh kumba ki ju thang ia ki tymmen riewbha ha Sohra. Bad da bet peisa baroh shilynter ka lynti, bad hajan jynthang ki la pyllait rong uwei u kulai ban iaknieh ki briew. Ki thaw ka jingthang kaba itynnad ha Mawprem ha la ka bri. Ki nongleit-on-thang bad ia bud sha ka jingthang kin ym duna ia ka 6 hajar bad don kiba antad ba pallat bun ia kane.

The following resolutions were passed unanimously at a meeting held in honour of the memory of the late Babu Jeebon Roy on Friday, the 29th May 1903, at 5.30 P.M., at the Quinton Memorial Hall under the presidency of Dr. Corkery, L.L.D., Assistant Secretary to the Hon'ble the Chief Commissioner of Assam.

1. Resolved that the residents of Shillong in Public Meeting assembled express their deep sorrow at the death of Babu Jeebon Roy, and the irreparable loss the whole community has sustained thereby.

Proposed by—Babu Sadaya Charan Das, E.A.C.

Seconded by—Babu Satyendra Kumar Bose.

2. Resolved that this meeting express their heartfelt sympathy for the bereaved family of the late Babu Jeebon Roy, and desire that a copy of the resolutions of this meeting be sent to his son Babu Sib Charan Roy.

Proposed by—Babu Suresh Chandra Das, B.L.

Seconded by—Babu Kailash Chandra Sen.

3. Resolved that a copy of the proceedings of this meeting be sent to the *U Khasi Mynta*, *The Weekly Chronicle*, and *The Times of Assam*, for publication.

Proposed by—Babu Manick Ram Kakati.

Seconded by—Moulvi Mohamed Ibrahim.

A vote of thanks to the President was then proposed by Mr. B. C. Basu, Asstt. to D. L. R. and carried by acclamation.

N.B.—For want of time and space the addresses delivered on the occasion could not be published—*E.D.*

MEMOIRS OF THE LATE BABU JEEBON ROY.

“U Khasi Mynta”, Supplement, Jylliew, 1903.

Babu Jeebon Roy was born at Cherra in the month of April in the year of 1838. His father Ram Sing a descendant of a member of the 12 clans of Cherra was a big trader of his time. But his mother was a lady of the War Caste. It was Ram Sing who first visited the metropolis of India. In consequence of this adventure he got the nickname “Kárkátá”. In the early thirties when the Khasi Hills were dipped in utter darkness and ignorance, it was undoubtedly a marvellous feat for a Khasi to go over to Calcutta for purposes of business. This spirit of enterprise was developed in a marked degree in the son and was one of the causes of his future success in life.

Babu Jeebon Roy received very little education. He read for sometime in the Mission School at Cherra and entered Government service in 1858 as an Interpreter in the Cherra Court. It was there that his intelligence and ability attracted the attention of the authorities and succeeded in raising him to the rank of Police Inspector. As a Police Inspector he rendered signal services to the Government in suppressing the second Jaintia rebellion. It was during this period that the Government marked him out as a man of singular ability.

When the headquarters of the Khasi and Jaintia Hills District were transferred to Shillong Babu Jeebon Roy was the constant companion, adviser, and guide of Colonel Bivar in the acquisition of land, formation of the new town, alignment of roads and location of the Bazar and residential quarters. Had it not been for him it would have been next to impossible for Colonel Bivar to accomplish his object in dealing with the Khasis who were yet under the influence

of primitive firmness and were consequently not amenable to reasonable persuasion. As a reward of his valuable services of this nature, Babu Jeebon Roy got the appointment of an Extra Assistant Commissioner which he held most honourably and with great credit to himself and to the community to which he belonged, up to his retirement in 1894. While as such, he succeeded, through his amiability of character, strong sense of justice and other sterling qualities of head and heart, in winning the respect and admiration of all sections of the community.

A special feature in his life was that even during the long career of most creditable Government service he never allowed his natural business faculty to die out for want of exercise. He was not the man to hoard up money as dead capital. What ever savings he could make, he would always invest in some sort of trade or commerce. Among his various business enterprises may be mentioned, cattle breeding, fruit gardening, hide-export, cultivation of different kinds of paddy &c. &c. In many of these adventures he had to suffer a great pecuniary loss, but he was not a man to be disheartened, as his primary object in embarking upon such undertakings was to introduce these business enterprises among his countrymen. Whenever he found that his countrymen had caught on an undertaking he began and had been going on well with it, he would at once give it up and take up something else. It was thus that he set the example to his countrymen which they have since most profitably followed. The most successful of his enterprises were building houses for hire and working lime quarries which latter he undertook after his retirement from Government service.

His great ambition was to have a Steamer Service of his own for the conveyance of his lime stone to Calcutta, and with a view to accomplishing this end he took a lease

from Government of a coal mine at Lakadong, but before his attempts could reach a stage of fruition it pleased God to take him away from the land of the living.

His spirit of patriotism was not less marked. There was not a wholesome movement in these Hills which was not touched upon by his sacred hand. He did all that lay in his power for the amelioration of the distressed condition of his ignorant countrymen. He was a great advocate of unsectarian liberal education. For the advancement of his fellow brethren, he succeeded, after a very tough fight, in persuading the Government to start an Entrance School in Shillong, which, after amalgamation with the Mission School, exists up to the present day. To improve the literature of the Khasis which was very poor at the time, he composed several original works in Khasi and translated some English and Bengali books in his vernacular—among which were the Life of Chaitanya, Life of Buddha, Hitopodesha in 4 parts, History of India, and a Treatise on Khasi religious ceremonies, a book on Unity of the Godhead, and three Khasi Primers. And in order to facilitate this work he started a Printing Press of his own.

The position of the Khasi girls who received a little education in the Mission Schools was not, according to his ideas, so high as it should have been. With a view to improve their status he opened a training class in connection with his Press where they were taught *gratis* the art of printing. Some of these girls are now working as distributors and compositors in his own Press. In this connection it may be noted that having found Khasi girls reluctant to receive this kind of instruction he boldly set the example by sending his own daughters to work in the Press. In order also to give some training to the women of his community in various other useful arts, he taught them, under his personal supervision, plastering and white-washing

house-walls, and brought a hand-loom himself to teach them weaving.

Himself a man of considerable culture, he brought to bear on whatever he undertook, his exceptional business capacities and singular integrity of character. A marked common sense and tenacity of purpose characterised the man in all his undertakings. Such a strong personality has passed-away from amongst us at a time when the whole Hills are crying in one voice for his powerful guidance. It is not known if ever there will be one among the Khasis who can fill up the vacuum caused by the death of Babu Jeebon Roy.

There are innumerable incidents in connection with the eventful life of the man, every one of which calls forth a notice, but as it is not the scope of this short sketch to give any details concerning him I would very gladly leave them to a future biographer to deal with.

He was eminently a self-made man. He began life as a poor Government servant, and died a millionaire: this simply through his unflinching devotion to duty, unflagging energy and fixity of determination.

S. D.

“U KHASI MYNTA”, JYLLIEW, 1903.

The remark passed by Babu Sadaya Charan Das on a nickname given to Babu Jeebon Roy's father in his speech delivered at the Quinton Hall clearly shows that he has committed a ludicrous mistake, and highly bespeaks his ignorance of the case. We wish therefore to bring to the notice of the public such an error with the purposes of correcting it.

The familiar appellation such as “Korkata” given to Babu Jeebon Roy's father is not because he was the first Khasi that had gone to Calcutta for trading purposes as we are told by Babu S. C. Das, but because he was recognised in his life-time to be able to talk in “Calcutta-Bhasa” or dialect better than any of the Sylhetee Muktears who were practising in by-gone years at the British Court at Cherra.

When u Ram Sing went down to Serampore with his mother under the auspices of a Baptist Missionary he had had to remain there for many a day. An opportunity thus presented itself to him of learning the so-called “Calcutta Bhasa”. He took such an opportunity by the hand, and afterwards made himself the master of it, so much so that the *curiona felicitas* of expression was the outstanding thing which characterised all his conversations with the Bengalees, and it was for this reason alone that he was called “Ram Sing Korkata.”

Ram Sing was not however the first Khasi that had reached Calcutta as stated in the speech of S. C. Das, Oh! no. There were, we find some women, e.g., ka Iawksan Khongwir who had gone several times to Calcutta to carry on trade even in the life-time of u Ram Sing. We know from very reliable sources that, there were many Khasis, who had gone to Komila, Dacca, Calcutta and other places to carry on trade even before the advent of the British

Government that has planted its victorious banners on our Hills for 75 years or so, such as u Ram of Cherra, u Ksan Nongkrem, u Dewan Sing Diengdoh, who was the grandfather of Babu Jeebon Roy's wife and many others who were very well-to-do people in their own days, and who used to extend their commercial enterprises up to such places as Komila, Dacca, Calcutta, &c. We read the report in given by Lindsay Company established at Sylhet about 130 years ago that the Khasis exported many of the products of their country, *e.g.*, iron, muga, eri, cotton, lime stone &c., to the plains of Bengal. It seems that since that time, or some years before this, the Khasis had come in contact with the Pharengis (French men) who had obtained large possessions for a time in Bengal before and after the administration of Clive, because it is said that the Khasis used to sell their iron, silk and the like to them. Their knowledge of the British people or Bilatti was however a thing of later growth.

HA U EDITOR "U KHASI MYNTA," SHILLONG.

Dear Sir.—To ĩa sngewbha khnang ban pyntip da ka kot khubor jong phi ba ngi ki khun ki ksiew jong u Babu Jeebon Roy, uba la leit noh na kanc ka pyrthei, ngi sngewnguh shibun eh ĩa ki lok ki jor, ki kha ki man, kiba la wan ĩarap bad ĩa ud ĩa ĩam lang ha ka por ba thang ba ring ĩa, bad ĩa ki Seng Khasi ba la ĩa wan kren pyntngen bad ĩa wan rwai duwai iam ha ĩing bad jingthang ĩa u Babu Jeebon Roy; bad ĩa kito ki lok de kiba da phah ha ngi ka "Resolution," kaba pyni ba ki ĩa sngewsih lem ĩa ngi naduh ka mynsiem da ka jingĳalang kaba ki la pynlong ha ka 29th May 1903 ha Quinton Hall, Shillong hapoh ka jingpynĳaid u Dr. Corkery.

SHILLONG:

Uba ĩaieit,

1st June 1902.

SIB CHARAN ROY.

KA JINGBYNNUD IA U BABU JEEBON ROY.

Ka jingleit noh U Jeebon Roy,
 Na kane ka hima jong ka pyrthei;
 Hæ khadhynriew May khatkhyndai spah lai,
 Kaba dang sngew bynnud eh shikaddei.

2. Ba um pat shym poi ha jinglong tymmen,
 Hynrei u dang ha ka jinglong rangbah;
 Ki jingsneng babha shibùn dang kyrmen,
 Ban ìoh na u kat kiba ìa sngewkwah.
3. Kum u ha ri Khasi ym pat shym don,
 U ban pynwibih hir ìa ka ri;
 Naduh por synshar Sorkar Mahajon.
 Haduh mynta kine ki sngi jong ngi.
4. Na u ka jingmanbha ka ri Khasi
 Ka la ìoh shibùn haba ìa kynmáw;
 Ngam lah ñiewtang baroh hangne hi,
 Tang shu kynthoh khmat nga shu pyn-i dkaw.
5. Ka skul Entrance la wanlam da u hi,
 Ka thung soh piars la pynñar da u hi;
 Ka Press u la buh bad la shngain ka ri,
 Ka thaw kitab bòn tylli ma u hi.
6. Lada un dang sah shuh hangne bad ngi,
 Yn dang ìoh bòn rukom ki jingmanbha;
 La kim khein bit shuh ha ka kam shakri,
 Ha kam ìing, kam shnong, kam ri um duna.

Blei kynrád Me tip hi,
 Iano ba Men pynmih pli;
 Ban shngain ka ri jong ngi,
 Ha Me ngi shaniah tylli.

(*R. S. Berry*).

**EXTRACT NA "U KHASI MYNTA",
RISAW 1, 1900.**

Ka kor shonkot (Press) I Babu Jeebon Roy ka la pynmih ka jingmyntoi kaba khraw ia ka *ri jongngi, ka la kyntiew ha kawei ka kyrdon kaba kham haneng ia ka ri Khasi bad Synteng. Mynta naduh ba don kanc ka Press ha Mawkhar, ki la mih ki kitab rukom rukom bad ki kot khubor ruh ki la mih jin ar tylli, ne lai tylli pynban lada khein bad "*U Rangbahsaidthma*" kaba la iap noh. Kine ki pyni ki dak ka jingkiew bad jingroi ka ri. Haba u Saheb Shiph Komishnor Mr. Fuller u dang shu poi ha Shillong u la wan khmih kai ha Mawkhar nyngkong ia ka Press bad ki kot khubor, nangta katno u la phylla ia ka jingkiew bad jingroi ki Khasi. Ha ka liang ki kot khubor ka paw ka dak ba ki Khasi ki kham haneng ban ia ki Shilot bad ki Khashar, bad ka iasyriem bad ki Assam. Ha ri Khasi jong ngi la sdang mih kot khubor lehse la jan shiphew snem mynta kata naduh ba mih "*U Nongkit Khubor*" u Saheb William Shella, bad "*U Khasi Mynta*" pat ka la mih mynta la jan san snem nangta pat mih sa "*Ka Pateng Khristan*". Kine artylli ki long kiba la trei bad pyniaid tang da ki Khasi hi, bad ki im ruh haduh mynta bad ki nangroi ruh irat.

**EXTRACT NA “U KHASI MYNTA,”
NAIWIENG, 1902.**

La jied da ka Sorkar lai ngut na ki Khasi ki ban leit sha ka jingleh nám ha Delhi da u Lat Saheb na ka bynta ka jingpynphong pansngiat ãa u Patsha Edward VII. Kita kiba la jied ki long u Klursing Siem Nongkrem, u Kinesing Siem, Nongkhlaw, bad u Babu Jeebon Roy. Hynrei kaba sngewsih ba u Siem Nongkrem bad u Babu Jeebon Roy ki ïoh noh ki jingpang kiba jwat bad la sngewthuh ba kin ym lah leit shuh sha Delhi na ka bynta kata ka kam leh nám ka ban long ha kaba sdang (shi tarik haduh 10 tarik) u Naikyllalyngkot ka snem 1903.

KI NAM HA KA CORONATION.

“U Khasi Mynta”, Rymphang, 1903.

Mynta ka kam ei ei baroh ka ïaid sa da ka tyndep bad mynta ki ong ka bok. Ha ka jingpynroi ne kyntiew ïa ka jingpule kot ha ri Khasi kaba ïatip shai kumba shai ka sngi ba dei u Babu Jeebon Roy uba la leh, bad kiba la ïarap ïa u na ki Khasi dei u Babu Donrai, bad kiwei, bad na ka liang ki shakri Sorkar kiba dei ha ka jinghikai skul dei u Babu Suwon Roy uba la long Dy. Inspector bad shimti ne ïaid khmih skul lut ïa ka ri Khasi bad Synteng, uba la ïoh ruh ka jingïaroh na kiba ha jrong jong u. Bad na ka liang ki Welsh Phadri khyllait u Jarman Jones dei u Dr. Roberts bad J. C. Evans mo kiba la dei ban ïoh nam na ka bynta ka kam hikai skul namar kiba da leh shisha ïa kata ka kam. Kaba sngewthamula bad samrkhie ba kiba dei ban ïoh nám ïoh medal na ka bynta ka jingpynroi ne kyntiew ïa ka hikai skul kim ïoh, hynrei da kiba ym shym leh satia ki ïoh nám.

Haba ngi ïohi na ka Assam Kejet ba u Revd Robert Jones u ïoh ka medal ne takma na ka Sorkar ki brierw baroh ki lyngngoh ba kim tip ka kam aïu u la leh na ka bynta uba bun balang. Ban da pynsngewthuh ïa ka daw ka bha khnang ba ki brierw kin ïatiplem kum kaei ka kam ba u la leh kaba u da donbok kat ban ïoh kata ka medal.

HA U EDITOR, U KHASI MYNTA.

“U Khasi Mynta”, Nailur 1, 1900.

Ngan sngewnguh lada phi sngewbha ban kyntiew khyn-diat ine ha ka kot khubor jong phi.

Ha kane ba nga wan kai na sha Sohiong bad Mawphlang ki shnong ki la roi itynnat shibun eh baroh ar liang surok naduh Sadew haduh Mawphlang. Ha Mawphlang nga leit shem ba u soh pear (sohphoh Nongkhlaw) u long bha, bad u dang im ha kane ka por; nga kyrmen ba un sah haduh ban da lut uba long shane sha Laban. Kumta bun ki sohshur bad ki sohphoh kiba shu long thala ia ki kper ki briew, ba kin da krap (graft) bad kolom (bud) ia ki baroh, nga kyrmen ba kane ka ri shisien kan long ka ri sei soh, bad une u soh pears, apples un hiar shalan sha ri Dkhar kumba hiar u soh niamtra na ri War. Bun na ki Khasi lehse ki bampat nang ban krap ne kolom, kata ym long kaba eh eh tangba kin hikai tang khyndiat la nang. Ka dei nga tharai ia ka Sorkar ba kan pynbor ia u Forester bad ki Forest Guards (ki shokidar-khlaw) baroh ba kin hikai, bad ki Missionary (Phadri) ruh ba kin hikai ia ki Nonghikai skul kat shano ma ba ki leit ba kin hikai ia ki briew. Kumta da kaba leh kumne kat kum sha kino ma ki jaka ba long sohshur bad sohphoh kin ia krap kin ia bud (kolom) da kumne kan roi ka jingbha ka ri.

2. La bun snem mynta, myndang im u Bamon Sing Myntri Nongkhlaw uba shong ha Mairang, nga ia pynbor ba un ri blang bad ban pynlong lang-puid, ha kata ka por ki Khasi ki dang khein sang eh ban puid ia u blang, hynrei ynda sdang uta u Myntri, mynta nga loh-i ba bun ki langpuid ki wan poi na sha Khadsawphra, mynno mynno ki ju wanlam na sha Dkhar.

Kane ka kam ruh ba kin iai nang pynroi pynroi kan long kaba myntoi shibun eh.

3. Nga ioh-i ha Sadew ha Mawkriah ki langbrot ki bha shibun eh, ba ki Khasi kin da iai ri bad pynroi bha, nga kyrmen katba don kam ha Station (sor) kin lah ban pyndap; khlem don kam ban da wanlam na sha ri Dkhar, haba ki kwah ban pynsgaid bha kin ai da u riewhadem ne u phan, kin sngaid bha shibun eh; hangta kin lah ban die kawei kawei ka langbrot 5 ne 6 tyngka.

4. Sa uwei u jingthung uba ki khot ha ka 'tien English "ground nut" ha ka 'tien Dkhar "*mati badam ne china badam*", uba nga kyrmen ba un long bha hangne ha ri Khasi bad u bam shitom ei ei ruh ban thung long tang kaba thung soh-phlang hi, ba ki Sorkar kin da phah symbai bad hikai rep, kan long ka jingmyntoi shibun eh iai ka ri, bad kin ioh myntoi khamtam ban iai u phan bad iai u riewhadem.

5. Ka lynti shongkulai (bridle path) kaba nga shna myndang ha ka por u Colonel Bivar Saheb, kaba ialad na Pyndemrangshken ban leit sha Mawsynram, ka la sniew noh naduh u jumai bad ym don ba shna shuh, nga tharai ba ki Sorkar kin pynlut tyngka tang khyndiat khyndiat man ka snem, nga kyrmen ba kane ka lynti long kaba don kam shibun eh iai kiba leit ba wan sha Maram sha Mawsynram, wat iai ki Shella ruh ban da lah pynpei haduh Mawsanram, Laitsohum. Ngan pyrshang thoh ha u Deputy Commissioner shaphang kane ka lynti.

16-8-1900

J. ROY.

TO THE EDITOR "U KHASI MYNTA".

"U Khasi Mynta", L'ber 1901.

Ha kane ka tlang ba nga leit kai sha Mynteng bad kiwei kiwei ki jaka, nga shem ba u Coffee uba nga la walam symbai khyndiat bad la thung u roi bad u bha shibun ha kine ki jaka:—Nongjri, Sohbar bad Wahlong. Une u Coffee u long uba ki dih kumba dih ia ka sha, bad uba bun ki jaid bynriew kiba tip bad sngewthuh, ki pyndonkam. Te kumba ka jingpyrshang jong nga ka la kdew sha ka jingloh-myntoi ka ri, nga la sngewnguh shibun ia U Trai, bad kumta kino kino kiba thung Coffee lada kim lah die ia u, kin walam ha nga bad nga la kloih eh ba ngan shim ha ka dor kaba bit ba biang.

J. ROY.

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